

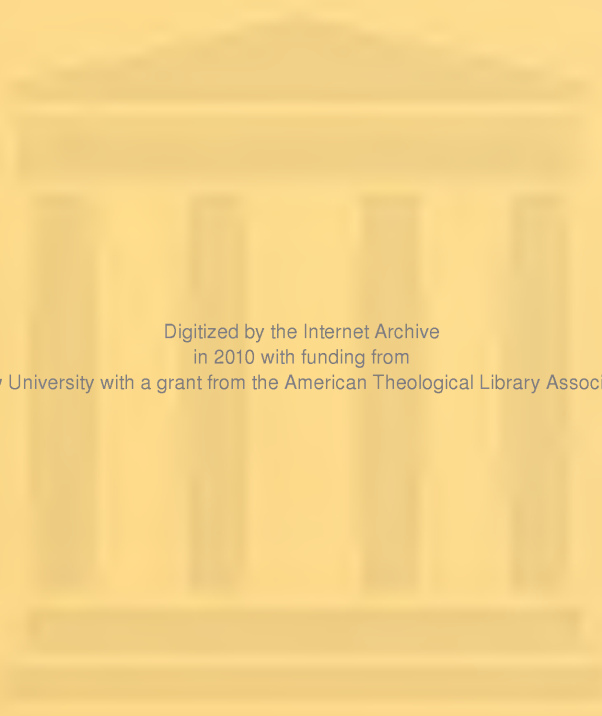


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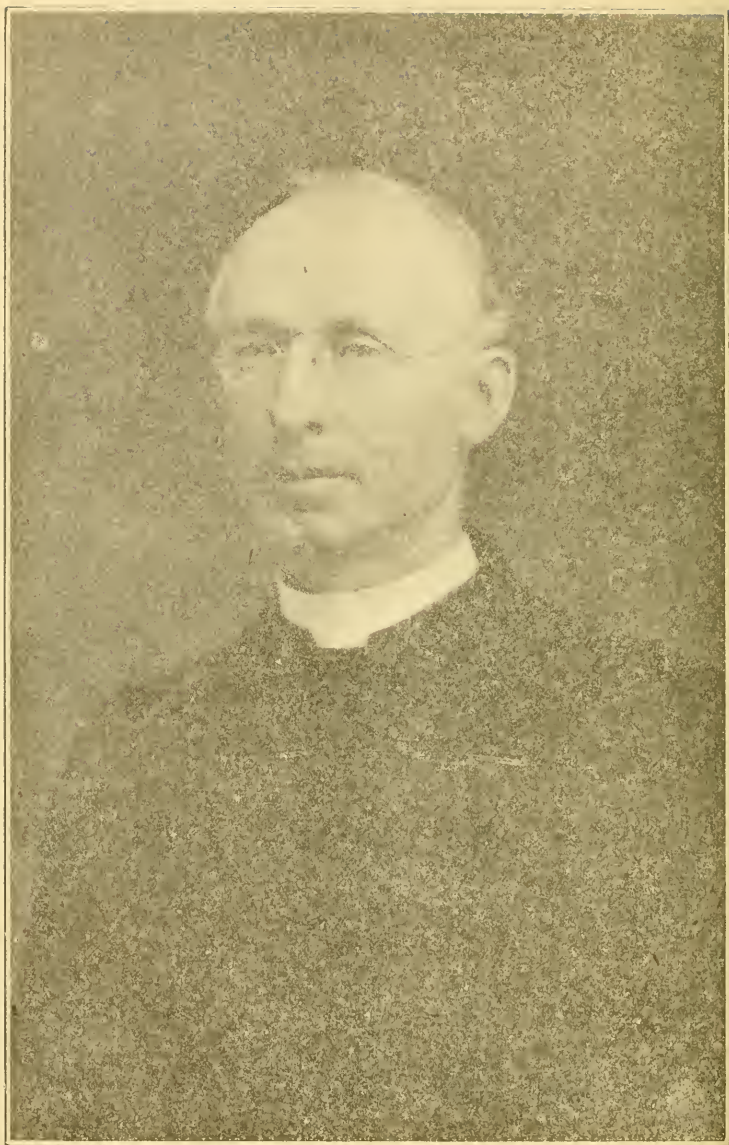
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MINUTES
OF THE
FOURTH SESSION
OF THE
RHODESIA MISSION
CONFERENCE

HELD AT
UMTALI, RHODESIA, AFRICA
APRIL 4-10, 1919

OFFICIAL JOURNAL

Bishop Eben S. Johnson, D. D., President
Samuel Gurney, Secretary.



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I

MISSION ROLL

CONFERENCE MEMBERS

Gates, John R.	Umtali
Greeley, Eddy H.	Umtali
Gurney, Samuel	Mtoko
Howard, Herbert N.	Old Umtali
James, Henry I.	On furlough
O'Farrell, Thomas A	Mrewa

ASSOCIATE MEMBERS

Roberts, George A.	Mutambara
--------------------	-----------

MISSIONARIES NOT MEMBERS OF CONFERENCE

Bjorklund, Miss Ellen E.	Old Umtali
Gates, Mrs. John R.	Umtali
Howard, Mrs. Herbert N.	Old Umtali
James, Mrs. Henry I.	On furlough
Mulhkin, Miss Pearl	Old Umtali
O'Farrell, Mrs. Thomas A.	Mrewa
Roberts, Mrs. George A.	Mutambara

MISSIONARIES OF THE W. F. M. S.

Clark, Miss Grace	Old Umtali
Hess, Miss Stella	Mutambara
Nourse, Miss Emma D.	Mrewa
Quinton, Miss Frances	Old Umtali
Rexrode, Miss Sadie M.	Mrewa
Tubbs, Miss Lulu L.	Mutambara

OTHER WHITE WORKERS

Paisley, John G.	Umtasa
Paisley, Mrs. John G.	Umtasa
Searle, S. C.	Old Umtali
Searle, Mrs. S. C.	Old Umtali
Till, C. S.	Old Umtali
Till, Mrs. C. S.	Old Umtali

ORGANIZATION

II CONFERENCE OFFICERS

President

BISHOP EBEN S. JOHNSON, A.M., D.D.

Secretary—Samuel Gurney, Mtoko

Assistant Secretary—Frances Quinton, Old Untali.

Treasurer—H. I. James, Old Untali.

Statistical Secretary—H. N. Howard, Old Untali.

III CONFERENCE COMMITTEES

STANDING COMMITTEES

Auditing Mission Accounts

The Finance Committee.

Conference Program—

The District Superintendent and the Pastor of the enter-
taining church.

Medical Work—

Samuel Gurney, E. H. Greeley, H. N. Howard, Ellen
Bjorklund, Emma D. Nourse.

Publications—

G. A. Roberts, T. A. O'Farrell, H. N. Howard, S. Gurney,
Lulu L. Tubbs, Stella Hess.

Native Work and Workers—

All the Missionaries who are in charge of Circuits, and
one pastor-teacher from each circuit.

Board of Examiners—

H. N. Howard, H. I. James, S. Gurney, E. H. Greeley,
T. A. O'Farrell.

Finance—

H. I. James, H. N. Howard, J. R. Gates, E. H. Greeley.

Mission Property Titles—

H. I. James, J. R. Gates, S. Gurney.

Board of Education—

H. N. Howard, G. A. Roberts, J. R. Gates, T. A. O'Farrell,
S. C. Searle, Pearl Mullikin.

Evangelism—

E. H. Greeley, J. G. Paisley, C. S. Till, J. R. Gates,
Pearl Mullikin.

Women's Work—

Stella Hess, Grace Clark, Frances Quinton, Lulu L. Tubbs,
Sadie M. Rexrode, Emma D. Nourse, Harriett L. Gates.

State of the Church—

H. N. Howard, J. G. Paisley, E. H. Greeley.

Resolutions—

T. A. O'Farrell, Pearl Mullikin, Bertha F. Roberts.

Publishing the Minutes—

The Publishing Committee.

IV

LIST OF APPOINTMENTS

(All appointments are in Rhodesia)

JOHN R. GATES, District Superintendent, Umtali

Chiduku Circuit

	<i>To be supplied</i>
Chigwederi	Joseph Murauro
Chikwena	Nathaniel Jijita
Kudziwa and Gurure	Jonah Chikwariro
Mataranyika and Rukwesa	Nathan Gwishiri
Muchenga	<i>To be supplied</i>
Muziti	Anderson Kachisi
Rusapi	<i>To be supplied</i>
Sharara	Paul Chiwanga

Gandanzara Circuit

	<i>To be supplied</i>
Gandanzara	Philip Chiyeza
Mapara	Andrew Madawukeni
Mukshanana	<i>To be supplied</i>
Ndingi and Tswikiro	Obadiah Muwari
Nyatsanza	Barnabas Magame

Headlands Circuit

	<i>To be supplied</i>
Musakwa	Furness Chatopa
Fairfield	Elisha Katso
Nyawhedegwe	Johnson Maramba
Gada	<i>To be supplied</i>

Mtoko Circuit

	Samuel Gurney
Mtoko	James Vilika
	Enoch Munjoma

Marange Circuit

	<i>To be supplied</i>
Makomwe	Benjamin Katsidzira
Matanda	Solomon Gebeto
Shunduri	Supplied by Moses Mufogazane
Mutsago	James Mayatu
Gwawawa	Joseph Chiri
Odzi	Job Gendera

Mrewa Circuit

T. A. O'Farrell

Mrewa Centre and Matongoreza

Nathan Gwizo

Mrewa Kraal and Marumisa

Isaiah Masamba

Gubenjera and Chikono

James Musapayi

Mutizi and Nyagwiso

James Chikusi

Kanyasi and Mudarikwa

Peter Jamakanga

Goso

Tom Jamela

Muskwe and Mango

Moses Chisamba

Tomi

Lazarus Murauro

Chowuro

John Wesley Munetsi Mukasa

Seleyu

Samuel Kangasa

Mutambara Circuit

G. A. Roberts

Mutambara

Moses Mparutsa

Peter Chisono

Mutsiyabako

Isaiah Tichiwanhuny

Chitora

Josiah Chimbadzwa

Munyarari

Dunhu

Umtali Circuit*To be supplied*

Umtali

E. H. Greeley

Thomas Marange

Bvumba

Johnson Chikosi

Gutukunurwa and Mukuzhwena

Daniel Chitendera

Chitakatira

Simeon Machiri

Muradzikwa

Isaiah Darikwa

Penhalonga

Isaiah Munjoma

Old Umtali Circuit

H. N. Howard

Manyarara and Mandiyambira

Thomas Muziti

Marara and Mundenda

James Kayitano

Chikanga

Umtasa Circuit

J. G. Paisley

Nyakatsapa

Titus Marange

Vumbunu

Joel Maunga

Dowi

To be supplied

Zinyembi

Peter Mafundi

Shirukuru

William Masamba

Buwu

Gazana Sadomba

Samanga

Rupinda

David Tsaha

Nyamukwarara

Jacob Mandizera

St. Andrew's Church J. R. Gates

Central Training School

Principal	H. N. Howard
Normal and Literary Department	S. C. Searle
Bible Department	Pearl Mullikin
Industrial Department	C. S. Till
Department of Agriculture	<i>To be supplied</i>

Medical Work

Director	Samuel Gurney, M. D.
Old Umbali Dispensary	Ellen E. Bjorklund

Mission Press and Book Room E. H. Greeley

Publicity Director J. R. Gates

H. I. James will work under the direction of the District Superintendent until he leaves the field on furlough

Woman's Foreign Missionary Society

Fairfield School	Grace Clark
	Frances Quinton
Mutambara	Stella Hess
	Lulu L. Tubbs
Mrewa	Emma D. Nourse
	Sadie Rexrode

Pastor-Teachers, left without appointment, to attend school: David Mandisodza, Zachariah Mukombiwa, Renton Vilika, John Nduna, Obadiah Chimonyo, Julius Zowa, Samuel Gurende, Moses Gwata, Samuel Chiyeza, Johnson Sachiti

V

DISCIPLINARY QUESTIONS

The RHODESIA MISSION CONFERENCE of the Methodist Episcopal Church, held in Umtali from April 4 to April 10, 1919.

Bishop,	Eben S. Johnson, Presiding
Secretary,	Samuel Gurney
Statistician,	H. N. Howard
Treasurer,	H. I. James
Registrar,	H. I. James

1. Is this Annual Conference Incorporated According to the Requirement of the Discipline?
Committee to report
2. Who have been Received by Transfer, and from what Conference?
None
3. Who have been Readmitted?
None
4. Who have been Received on Credentials, and from what Churches?
None
5. Who have been Received on Trial?
(a) In Studies of First Year.
None.
(b) In Studies of Third Year under the Seminary Rule.
None.
6. Who have been Continued on Trial?
(a) In Studies of First Year.
None.
(b) In Studies of Second Year.
None
(c) In Studies of Third Year.
None
(d) In Studies of Fourth Year.
None.
7. Who have been Discontinued?
None.
8. Who have been admitted into Full Membership?
(a) Elected and Ordained Deacons this year.
None.
(b) Elected and Ordained Deacons previously.
None.
9. What Members are in Studies of Third Year?
(a) Admitted into full Membership this year.
None.
(b) Admitted into full Membership previously.
None.
10. What Members are in Studies of Fourth Year?
None

11. What Members have Completed the Conference Course of Study ?
 - (a) Elected and Ordained Elders this year.
None.
 - (b) Elected and Ordained Elders previously.
Thomas A. O'Farrell.
 - (c) Elected and Ordained Elders under the Seminary Rule.
None.
12. What others have been Elected and Ordained Deacons ?
 - (a) As Local Preachers.
None.
 - (b) Under Missionary Rule.
None.
 - (c) Under the Seminary Rule.
None.
13. What others have been Elected and Ordained Elders ?
 - (a) As Local Deacons.
None.
 - (b) Under Missionary Rule.
None.
14. Was the Character of each Preacher examined ?
Yes.
15. Who have been Transferred, and to what Conferences ?
None.
16. Who have Died ?
None.
17. Who have been Located at their own Request ?
None.
18. Who have been Located ?
None.
19. Who have Withdrawn ?
None.
20. Who have been permitted to Withdraw under Charges or Complaints ?
None.
21. Who have been Expelled ?
None.
22. What other personal Notation should be made ?
None.
23. Who are the Supernumerary Ministers and for what number of years consecutively has each held this Relation ?
None.
24. Who are the Retired Ministers ?
None.
25. Who are the Triers of Appeals ?
J. R. Gates, H. N. Howard, H. I. James, E. H. Greeley, Samuel Gurney.
26. What is the Annual Report of the Conference Board of Home Missions and Church Extension ?
No Report.

27. What is the Annual Report of the Conference Board of Foreign Missions?
No Report.
28. What is the Statistical Report?
See the Statistician's Report.
29. What is the Conference Treasurer's Report?
See the Conference Treasurer's Report.
30. (a) What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?
None
(b) What is the Aggregate of the Benevolent Collections ordered by the Annual Conference, as reported by the Conference Treasurer?
None.
31. What are the Claims on the Conference Funds?
None.
32. What has been Received on these Claims, and how has it been applied?
From the Book Concern....., From the Annual Conference Investments....., From the Chartered Fund....., From Pastoral Charges, From the Board of Conference Claimants....., Total.....
No Report.
33. What Amount has been apportioned to the Pastoral Charges within the Conference, to be raised for the Support of Conference Claimants?
No Report.
34. What amount has been paid by the Conference Treasurer to the Board of Conference Claimants for Connectional Relief?
No Report.
35. Where are the Preachers Stationed?
See List of Appointments.
36. Where shall the Next Conference be held?
Left to the District Superintendent.

VI

Conference Proceedings

First Day, Friday, April 4th, 1919

Morning Session

Opening—The Rhodesia Mission Conference assembled for its Fourth Session on Friday, April 4th, 1919, in the St. Andrew's Methodist Episcopal Church, Umtali, Bishop E. S. Johnson, D.D., presiding.

The Conference was called to order at 8.30 a.m., and appropriate devotional services were conducted by the Bishop.

Roll Call—The Secretary of the previous session of the Conference, John R. Gates, called the roll, and the following responded to their names :

Conference Members : J. R. Gates, H. N. Howard, H. I. James, T. A. O'Farrell, S. Gurney, E. H. Greeley.

Associate Members : G. A. Roberts.

Missionaries not Members of the Conference : Mrs. J. R. Gates, Mrs. T. A. O'Farrell, Mrs. G. A. Roberts, Mrs. H. I. James, Miss Ellen Bjorklund, Miss Pearl Mullikin.

Missionaries of the Woman's Foreign Missionary Society : Miss Emma D. Nourse, Miss Stella Hess, Miss Frances Quinon, Miss Sadie Rexrode, Miss Lulu Tubbs.

Other White Workers : John G. Paisley, Sidney C. Searle, Charles S. Till, Mrs. C. S. Till, Mrs. S. C. Searle.

Organization—*Secretary* : On motion of H. N. Howard, Samuel Gurney was elected Secretary.

Statistician : On motion of H. I. James, H. N. Howard was elected Statistical Secretary.

Treasurer : On motion of J. R. Gates, H. I. James was elected Treasurer.

Committees—The following committees were elected :

Boara of Education : H. N. Howard, G. A. Roberts, T. A. O'Farrell, S. C. Searle, J. R. Gates, Miss Pearl Mullikin

Evangelism : E. H. Greeley, J. G. Paisley, C. S. Till, J. R. Gates, Miss Pearl Mullikin.

Publication : G. A. Roberts, T. A. O'Farrell, Miss Stella Hess, H. N. Howard, Miss Lulu Tubbs, S. Gurney.

Medical Work: S. Gurney, E. H. Greeley, Miss Ellen Bjorklund, Miss Emma D. Nourse, H. N. Howard.

Women's Work: Miss Stella Hess, Miss Grace Clark, Miss Frances Quinton, Miss Lulu Tabbs, Miss Sadie Rexrode, Miss Emma D. Nourse, Mrs. J. R. Gates.

Resolutions: T. A. O'Farrell, Miss Pearl Mullikin, Mrs. G. A. Roberts.

State of the Church: H. N. Howard, J. G. Paisley, E. H. Greeley.

Publishing Minutes: Publishing Committee.

Auditing Mission Accounts: The Finance Committee.

Conference Program: The District Superintendent and the Pastor of the entertaining church.

Introduction of Deputation from the Board of Foreign Missions

—Bishop Johnson addressed the Conference on the great interest being manifested by the home church in mission work that is being done in Africa and explained that the Board of Foreign Missions had appointed a deputation to visit this continent in order to better inform itself as to the condition and needs of that work.

The following visiting brethren were then introduced as comprising that Deputation: The Rev. Ernest B. Caldwell, D.D., Field Secretary of the Board of Foreign Missions and for a number of years one of our missionaries in China; Mr. Charles H. Fahs, B.D., Director of the Missionary Research Library of New York City and a member of our Board of Foreign Missions; The Rev. Willis S. Rowe, M.A., in charge of the Lantern Slide Bureau of the Board of Foreign Missions.

Introduction of Fraternal Delegates from the Rhodesia Wesleyan Synod

—The Bishop introduced the Rev. John White, D.D., Superintendent of the Rhodesia Wesleyan Synod and the Rev. J. Glyndwr Davies, Pastor of the Wesleyan Church in Salisbury, as the Fraternal Delegates from the Wesleyan Synod and Mr. Davies briefly addressed the Conference.

Hours of Conference Sessions—On motion of J. R. Gates, the hours for conference session were fixed at 8.30 a. m. for opening and 12 M for adjournment.

Official Journal—It was ordered that the Secretary be authorized to edit the Conference Minutes and that the printed Minutes constitute the Official Journal of the Conference Session.

NATIVE PASTOR-TEACHERS—The Bishop called the following names of Pastor-Teachers from the various circuits, they reported concerning their work and the character of each was passed :

Chiduku Circuit : Johnson Chikosi, Nathaniel J. Jijita, Jonah Chikwariro, Nathan Gwishiri, Anderson Kaehisi, Paul Chiwanga.

Gandanzara Circuit : Philip Chiyeza, Obadiah Mawaro, Barnabas Magume.

Headlands Circuit : Johnson Maramba, Elisha Katso (Chenyurika).

Mtoko Circuit :

Marange Circuit : Benjamin Katsidzira, Solomon Gabatu (Mapara), Moses Mufokozana, James Mavatu, Joseph Chiri, Job Gondora.

Mrewa Circuit : Nathan Gwizo, James Musupayi, James Kayitanono, Peter Jamakanga, Tom Jamela, Lazarus Murauro, Munetsi Mukasa.

Mutambara Circuit : Peter Chisono, Moses Mparatsa, Isaiah Tichiwanhunyi, Josiah Chimbadzwa.

Umtusa Circuit : Jonathan Chimbadzwa, Titus Marange, Peter Mafunde, William Musamba, Gazana Sadoмба, David Tsaha, Jacob Mandizera.

Old Umtali Circuit : Clifford Faku, Enoch Munjoma, Thomas Muziti, James Chikuse, James Vilika, Shadrach Madinga, Sampson Zwinyira, Amos Kapenzi.

Umtali Circuit : Thomas Marange, Joseph Murauro, Daniel Chitenderu, Simeon Machiri, Isaiah Darikwa, Isaiah Munjoma, Paul Mariyanga, Jason Machiwanyika.

The following names of Pastor-Teachers were called, the character of each was passed, and it was requested that they be left without appointment in order that they might attend school: Julius Zowa, Samuel Gurandi, Moses Gwata, Johnson Sachiti, Samuel Chiyeza, David Mandisodza, Zachariah Mukombiwa, Rentou Vilika, Obadiah Chimonyo, John Ndonga.

The names of Andrew Makakaveni, Joseph Nyamurowa, Nathaniel Jijita and Isaiah Musamba were called, the character of each was passed and they were excused from attendance because of illness. The name of Paul Maviza was called, he was reported as having left our work, and his name was dropped from the roll.

The Bishop requested the Secretary to read the names of the Pastor-Teachers who had died during the Conference year and the following names were read: Wilson Makondi, Herbert Tabyuma, and Alfred Tom Beremaworo. The Bishop then addressed the Conference concerning the death of these brethren after which prayer was offered by the Pastor-Teacher, Isaiah Darikwa.

Adjournment—Announcements were made of the meetings of the various committees and also of the afternoon meeting in the native church, the doxology was sung in the vernacular and the Conference adjourned at 12 M.

Second Day, Saturday, April 5th, 1919**Morning Session**

Opening—The Conference was called to order at 8:30 A.M., Bishop E. S. Johnson presiding.

Devotional service was conducted by the Bishop.

Journal—The journal of the previous day's session was read, corrected, and approved.

Assistant Secretary—On motion of the Secretary, Miss Frances Quinton was elected Assistant Secretary.

Mission Property Titles—On motion of J. R. Gates the Bishop was requested to appoint a committee to report at this session of the Conference on:

1. What property is held or occupied by the Mission?
2. By what title and in whose name is each separate piece of property held?

Disciplinary Questions—No. 2, 3, 4, 5, 6, 7, 8, 12, 13, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 30, and 31 were taken up and the answer in each case was, "None."

Questions No. 26, 27, 32, 33, and 34 were taken up and the answer in each case was, "No report."

Question 25: The twenty-fifth Question was taken up: Who are the Triers of Appeals? J. R. Gates, H. N. Howard, H. I. James, E. H. Greeley, S. Gurney.

Question 14: The Fourteenth Question was taken up: Was the character of each preacher examined? The name of J. R. Gates was called, his character was passed, and he presented his report as District Superintendent. See Reports.

The name of Samuel Gurney was called, his character was passed, and he presented his report as Medical Director. See Reports.

Expression of Sympathy—The Bishop informed the Conference of the illness of Brother S. C. Searle, and the Secretary was instructed to convey the sympathy of the Conference to him.

Afternoon Session—On motion of S. Gurney it was ordered that when we adjourn it be to meet at 2 P.M. this afternoon.

Adjournment—The announcements of the various committee meetings were made, the doxology was sung, and the benediction was pronounced by the Rev. John White.

Second Day, Saturday, April 5th, 1919

Afternoon Session

Opening—The Conference was called to order at 2 P. M., Bishop E. S. Johnson presiding.

The devotional service was conducted by the Bishop.

The journal of the morning session was read and approved.

Report of Mtoko Circuit—The report of Mtoko Circuit was presented by S. Gurney. See Reports.

Supplementary Report of Medical Director—The Medical Director presented a supplementary report on the legal difficulties which prevent the registration of United States medical diplomas under this government and also concerning the danger of allowing an accumulation of vegetation near our mission residences.

Question 14—The Fourteenth Question was resumed: Was the character of each Preacher examined?

The name of H. N. Howard was called, his character was passed, and he presented his report. See Reports.

The name of E. H. Greeley was called, his character was passed, and he presented his report. See Reports.

The name of H. I. James was called, his character was passed, and he presented his report. See Reports.

The name of T. A. O'Farrell was called, his character was passed, and he presented his report. See Reports.

Departure of Wesleyan Fraternal Delegate—The Rev. John White, Fraternal Delegate from the Wesleyan Synod, being about to take his departure, was invited to address the Conference.

Adjournment—The doxology was sung, the benediction was pronounced by the Rev. E. B. Caldwell, and the Conference adjourned at 4 P. M.

Third Day, Monday, April 7th, 1919

Opening—The Conference was called to order at 8.30 A. M., Bishop Johnson presiding.

Devotional service was conducted by the Bishop.

Journal—The journal of the previous session was read and approved.

Committee on Mission Property Titles—The Bishop announced the names of H. I. James, J. R. Gates and S. Gurney as the committee to investigate and report as to the titles by which our mission property is held.

Reports of Missionaries—The names of the following missionaries were called, the character of each was passed, and they reported their work : Miss Grace Clark, Miss Frances Quinton, Miss Lulu Tubbs, Miss Sadie Rexrode, Miss Emma D. Nourse, G. A. Roberts, J. G. Paisley, C. S. Till, Miss Pearl Mullikin, Miss Ellen Bjorklund.

Publication of Reports in the Vernacular—On motion of T. A. O'Farrell, the Publication Committee was requested to edit the conference reports of the missionaries and arrange for the translation and publication of the same ; and that such reports, when printed, be distributed to our native people.

Installation of Power Plant at Old Umtali—On motion of T. A. O'Farrell the Finance Committee was requested to give special consideration to this matter of the installation of a power plant at Old Umtali.

Committee on Native Work and Workers—On motion of S. Gurney the Bishop was requested to appoint a special committee on Native Work and Workers and the following were announced as constituting that Committee : All missionaries who are in charge of circuits and one pastor-teacher from each circuit. The pastor-teachers appointed on this Committee were : Anderson Kachisi, Philip Chiyeza, Benjamin Katsidzira, Nathan Gwizo, Moses Mparutsa, Thomas Marange, Thomas Muziti, Jonathan Chimbadzwa, David Mandisodza, James Vilika, Isaiah Darikwa.

Adjournment—Announcements of the various committee meetings were made, the doxology was sung, and the Bishop pronounced the benediction and the Conference adjourned at 11 A. M.

Fourth Day, Tuesday, April 8th, 1919

Morning Session

Opening—The Conference was called to order at 8:30 A. M. by the District Superintendent and opened with devotional service.

The Bishop having arrived, the chair was taken by him at the close of the devotional service

Journal—The journal of the previous session was read and approved.

Report of Conference Treasurer—H. I. James presented his report as Conference Treasurer. See Reports.

Committee on Mission Property Titles—H. I. James, for the Committee on Mission Property Titles, reported that it would be impossible for the Committee to complete its report in time for the present session of Conference. See Reports. The Conference requested the Committee to complete its report and to send copies to the Bishop and to the Board of Foreign Missions and also to present its full report to the next session of Conference.

Passage of Character of Additional Pastor-Teachers—The name of John Wesley Makasa, one of the Pastor-Teachers, was called, his character was passed, and he reported his work.

Addresses by Members of the Mission Deputation—The Rev. Ernest B. Caldwell, D. D., and Mr. Charles H. Fahs, B. D., members of the Deputation from the Board of Foreign Missions, addressed the Conference, and spoke especially to the Pastor-Teachers whose appointments were about to be read.

Pastor-Teacher Appointments—The Bishop led the Conference in prayer, seeking especially for God's blessing on the men whose appointments were about to be read, after which he read the appointments of the Pastor-Teachers. See Appointments

Adjournment—The Conference adjourned at 10 A. M. to meet at the call of the Chair.

Fourth Day, Tuesday, April 8th, 1919

Afternoon Session

Opening—The Conference was called to order at 2:30 P. M., Bishop E. S. Johnson in the chair.

Devotional Services were conducted by the Bishop.

Journal—The journal of the previous session was read and approved.

Question 11—The Eleventh Question was taken up: What Members have completed the Conference Course of Study?

The name of T. A. O'Farrell was called, the Registrar of the Board of Examiners reported that he had passed the examination in the Third and Fourth years' course of study and so had completed the entire course, and by action of the Conference he was so recorded.

Questions 9 and 10—Questions nine and ten were taken up and the answer in each case was, "None".

Board of Examiners—The Bishop announced the following additional appointments on the Board of Examiners: T. A. O'Farrell, E. H. Greeley.

Question 28—The Twenty-eighth Question was taken up: What is the Statistical Report? The Statistician, H. N. Howard, presented the Statistical Report. See Reports.

Greetings from Inhambane—The Bishop read telegrams from W. C. Terrill and P. W. Keys, of the Inhambane Conference, expressing their Christian Greetings and best wishes for the success of our Conference and our work.

Collection for Mission Paper at Madeira—H. N. Howard read a statement concerning the financial embarrassment of our mission paper due to war conditions. On motion of S. Gurney a collection was taken for that paper, which collection amounted to five pounds.

Adjournment—The Conference adjourned at 3 P. M., with the Benediction by Rev. E. B. Caldwell.

Fifth Day, Wednesday, April 9th, 1919

Morning Session

Opening—The Conference was called to order at 8:30 A. M. and devotional service was conducted by S. Gurney.

Bishop Johnson took the chair at 9 A. M.

Journal—The journal of the previous session was read and approved.

Response to Greetings From Inhambane—On motion of H. N. Howard the secretary was instructed to send a suitable response to the telegrams of greetings from members of the Inhambane conference.

Reports of Missionaries—Mr. S. C. Searle and Miss Stella Hess presented reports of their work. See reports.

Reports of Committees—The report of the Committee on the State of the Church was presented by H. N. Howard, which report was adopted, and copies of the same were ordered to be placed in the hands of the Bishop and of the members of the Deputation from the Board of Foreign Missions. See Reports.

The report of the Committee on Resolutions was presented by T. A. O'Farrell, which report was adopted. See Reports.

The Mission Treasurer, H. I. James, presented a report from the Finance Committee on the Location and Erection of Buildings, which report was adopted. See Reports.

Adjournment—The Conference was adjourned at 12 o'clock with the benediction by T. A. O'Farrell.

Sixth Day, Thursday, April 10th, 1919

Morning Session

Opening—The conference was called to order at 8:30 A. M. and devotional services were conducted by H. I. James.

The Bishop took the chair at 9 A. M.

Journal—The journal of the previous session was read and approved.

Reports of Committees—The reports of the Committee on Medical Work and of the Committee on Evangelism were presented and adopted. See Reports.

Native Course of Study for Admission on Trial—On motion of T. A. O'Farrell the present native Course of Study for Local Preachers was adopted as the course of study leading to Admission on Trial in this Conference, and the Board of Examiners was requested to prepare a suitable Conference Course of Study for those who are so admitted.

Reports of Committees Resumed—The report of the Board of Education was presented by H. N. Howard. On motion of S. Gurney the time was extended.

Adjournment—The Conference adjourned at 12:15 with the benediction by E. H. Greeley, to meet at 2 P. M.

Sixth Day, Thursday, April 10th, 1919

Afternoon Session

Opening—The Conference was called to order at 2 P. M., Bishop Johnson presiding.

Journal—The journal of the previous session was read and approved.

Consideration of Board of Education Report—The consideration of the report of the Board of Education was resumed, after which the report was adopted.

Report on Women's Work—Miss Frances Quinton presented the report of the Committee on Women's Work, which was adopted.

Closing Business—On motion of S. Gurney it was ordered that, after the reading and approval of the journal, remarks by the Bishop and the reading of the appointments, the Conference stand adjourned *sine die*.

Journal--The journal was read and approved.

Appointments--The appointments were read. See Appointments.

Adjournment--Prayer was offered by the Bishop and the Conference was adjourned *sine die*.

E. S. Johnson
President.

Samuel Gurney
Secretary.

Secretary's Certificate

I hereby certify that this volume contains a complete and correct record of the proceedings of the fourth session of the Rhodesia Mission Conference, and that it was adopted by the Conference as its official record.

Samuel Gurney
Secretary.

VII

REPORTS

(a) Reports of Boards, Committees, Etc.

Report of the Board of Examiners

The Board of Examiners reports that T. A. O'Farrell has completed his studies and recommend that he be passed from the Conference Course of Study.

(Signed) H. I. JAMES
H. N. HOWARD
S. GURNEY

Report of Committee on Medical Work

The plan for medical work as developed by the Centenary was for a Mission Hospital to be located at Old Untali, and for a dispensary at each of our mission centers where there are white missionaries.

We would recommend that in addition to this a trained nurse be provided for each of these dispensaries.

EMMA D. NOURSE, Secretary.

Report of Committee on Resolutions

Bishop—We are indeed grateful that our beloved Bishop, after long delays and many dangers from war conditions and pestilence, has reached us in his usual strength of body and vigor of mind. We appreciate his wise administration and our prayers follow him as he goes to other fields of labor.

Entertainment—As a conference we express our appreciation to the people of St. Andrew's church and to the people of Untali for their kind reception and for the many favors granted us. We also express our thanks to Rev. John R. Gates for the arrangement he has made for our comfort while attending conference.

The Deputation—The present visit to our conference of Mr. Charles H. Fahs, Dr. E. B. Caldwell, and Rev. Willis S. Rowe, the Deputation sent out by the Centenary Commission, has brought encouragement and helpful counsel in a time that is pregnant with great possibilities. We are truly thankful for this visit, the first of its kind in the history of the mission. It is our prayer that as a result the Board of Foreign Missions and the Church at home shall

better understand our problem and our needs; that we shall better know what the church expects of us; and that it may contribute largely toward bringing in the new day that we believe is dawning in Africa.

To meet these men personally has been a great joy to all of us and our interest and our prayers shall follow them.

The Revival—Since God has so graciously answered the prayers that have ascended to Him for Africa from the missionaries, the native Christians and the church at home, our hearts are filled with gratitude to Him for the revival that visited our work beginning last June, and which reached almost every heart. Our prayer is that the work begun may continue to spread till its influence may be felt in the untouched Portuguese East Africa and the dark places in every direction.

Death of Native Brethren—During the year three of our native pastors, Wilson Makanda, Herbert Tabvuma, and Alfred Tom Bere-maworo, and a former pastor, Noah Maranke, have been called to their heavenly reward. As a conference we remember with joy their companionship with us and of years of service here. They were good men and their influence is living after them. We extend our heartfelt sympathy to the wives and children. May God's tender mercies sustain them in this their time of sorrow.

The Centenary—Inasmuch as the Methodist Episcopal Church has inaugurated the Centenary Movement, the mightiest program of advance ever undertaken by any church, a program that has shaken the church to its foundation with religious fervor, and is destined to influence profoundly the mission fields of every land;

Therefore be it resolved that we the missionaries of this conference give this subject a central place in our thoughts and prayers; and that we bend all our energies toward carrying out a successful Centenary program on this field.

(Signed) MISS PEARL MULLIKIN
MRS. GEORGE A. ROBERTS
T. A. O'FARRELL

Report of the Medical Director

When the Conference requested the Bishop to appoint a Medical Director it was supposed that a new day had dawned for the ministry of healing in or midst.

But Africa is not noted for doing things quickly and our medical experiences have been in full accord with the tardy usages of the country.

In considering the requirements of the medical mission work it became evident that the first need was that of securing suitable

buildings in which to care for the sick, and therefore the first duty was that of securing the necessary funds for the erection of such buildings.

No part of the regular funds of the mission could be available for these buildings. It was therefore decided that an appeal ought to be made to the home church for a special fund of not less than ten thousand dollars, to be used for this purpose.

As the Centenary Commission had been organized to deal with matters of this sort, our appeal was prepared and forwarded to that Commission, and will no doubt in due time be presented to the Church.

This plan gives us the great advantage of having our plea presented under the most favorable circumstances and by the most able advocates. It has, however, the one disadvantage that it will probably involve considerable delay before we can know the result.

Until we can know that the money is available, and how much is available, it will not be possible for us to proceed with any plans for the erection of a medical building, and so long as we have to take care of our patients in native huts or out under the trees no very important medical work can be accomplished.

For the time being there seems to be nothing more that can be done. We can only wait and see what response the Church will make to our plea.

As the present condition of our Mission does not present much of an opportunity for the work of a Medical Director, we having no medical work to direct, and as we have been so short of men for the general work of our stations, the time of your Medical Director has been devoted very largely to that general work. For a number of months after the last Conference session his work was continued at Makaha. Later in the year the Makaha mines were closed and most of the people moved away and therefore the work there was discontinued.

Our mission at Mtoko had been without a resident missionary for a long time, and so the Makaha missionary took up his residence at Mtoko.

And so, Mr. President, your Medical Director is obliged to come before you with the confession that, while having done a great many things that you did not tell him to do, he has by reason of circumstances which none of us here on the field are able to control, left undone the particular things that you did tell him to do.

We trust that the Centenary Commission will be able to secure for us the help that we need, so that the Master will no longer have to say of us, "I was sick and ye visited me not."

Respectfully Submitted

SAMUEL GURNEY

Medical Director.

(b) Report of District Superintendent

We have come here to assemble results and obtain totals that measure past accomplishments and mark future aims. But we must remember that totals in tasks like ours cannot be obtained through the sum of human and material counts.

Personnel—The largest count of any mission field is the personnel of its staff. In *this* is the measure of the mission's capacity. It is probably true that there are few missions of our great church that have a better and more highly qualified staff of men and women than the Rhodesia Mission. The individual members of our staff are of an exceptionally desirable type of missionary—spiritual, earnest, self-controlled, well trained, industrious and devoted to the cause of the redemption of Africa. Unfortunately, the staff is so utterly inadequate that it is not possible for anyone to apply himself exclusively to the work for which he is peculiarly fitted. It may well be repeated that the total of the personnel of our staff according to numerical proportions can be excelled on but few fields of our farflung battle line.

The Year—Just as it should be, the past year has been unquestionably our best year. Great new spiritual values have been realized. Every centre has been shaken with a fresh spiritual blast until heathen people have seen a great light and felt the presence of a new power. New out-stations have been opened at the rate of about one a month and some closed stations have been reopened. Forty or more native young men have volunteered for Christian service, scores of heathen people have been brought to a saving knowledge of the Son of God and the spirit of evangelism has moved many to go from kraal to kraal preaching the Gospel. Church, Sunday School and day school attendance has gradually increased at most of our centres and outposts. Some out-stations have suffered reverses and some of our native Christians and a few of our pastor-teachers have not kept the faith and have fallen by the way. We have acquired more land and erected several brick and iron buildings besides about fifteen out-station churches. Our financial income has increased over a thousand pounds. We appreciate with deepest gratitude what the Parent Board, the Woman's Board, and our special donors have done. The report of the statistical secretary will deal with the figures that may serve to indicate a measure of the growth and harvest of this blessed year.

Centres and Circuits—Mutambara is approaching its twelfth birthday and the past fifteen months have been blessed with a higher degree of success than any other fifteen months in its history. The boarding department opens up avenues of approach in the development of the native life. It discovers points of contact with the industrial habits and social and moral consciousness of the native people. It affords an opportunity to plant ideas of sanitation. It

opens the way for sowing the seed and cultivating the harvest of a community consciousness. All this and more is realized on a small scale at Mutambara. Perhaps one of the most decisive factors in the extra success of Mutambara this year is the success of the missionary in charge in securing the real interest and cooperation of an exceptionally large proportion of the native people of the nearby villages. The establishment of work by the Woman's Foreign Missionary Society at Mutambara and the sympathetic and earnest cooperation of the missionaries of the two Boards has meant much to the success of the work of the Parent Board. We are still very far from realizing what our policy calls for at Mutambara. Two more missionaries must take their places there so that one man and his wife may have the responsibility of the church and circuit work while the other couple may take the responsibility of the educational and industrial work of the centre. Proper and adequate buildings must be erected and the plan for self-support vigorously carried out. *Ten or twelve* new out-stations must be added to the present number, which is entirely too small for effective occupation. Had adequate support been available the results and showing would be correspondingly adequate.

North of Mutambara, but south and west of the railway, we have three other circuits—Chiduku, Marange, and Umtali. The responsibility of looking after these three circuits has fallen upon the missionary living in Umtali. It is not necessary to say that they have not had the supervision that is necessary to procure the largest and best results. The total population is probably between sixteen and twenty thousand people. On the Chiduku circuit at least three out-stations where the people had gone back into heathenism, largely through lack of adequate supervision, were fully reclaimed and scores of souls were brought back to God. Another station on the Umtali circuit has been reclaimed in like manner. A steady, wholesome growth has extended over the whole area notwithstanding the absence of many material requisites for the proper organization and execution of the work. At our Umtali centre we have a European evangelical communion of between three and four hundred souls who are dependent upon us for the necessities of their spiritual life. While at times—and sometimes for long periods—there seems to be an utter lack of a sense of need for the church on the part of the people, that lack in itself would indicate to us the greater need. Congregations vary from twenty to one hundred and fifty, with average of perhaps fifty. Again, there are probably one hundred children and young people who should be regular attendants upon our Sunday School. Out of this number there are between thirty-five and forty who attend with some degree of regularity. This work is a problem. It is not a problem that defies solution, therefore it is an opportunity

that should not be lightly dealt with. Umtali is far from being a place of wholesome social conditions or moral standards. Conditions revealed in a survey of this community are a challenge to our right to call ourselves Christian, and this challenge cannot be ignored. The right man in this place, whose time could be given exclusively to European work, would soon make St. Andrew's Church not only self-supporting but a benevolent, supporting church. We have yet another problem in Umtali. It consists of another three or four hundred colored people and Indians. There is a great opening there. The social and moral status of the natives and Asiatics makes our responsibility clear and the needs of the valley obvious.

At Old Umtali there is a Training School plant and a corps of earnest missionaries. The plant is unworthy of our righteous cause. By far the greater number of our pastor-teachers, men who sit in our presence today, are products of our Training School. The past year has been far better than the average year. There has been a steady gain in attendance and there are yet many young married men who cannot be admitted on account of a lack of building accommodation. The old mud and pole houses at the location are being replaced by permanent brick buildings. The pastor-teachers who are there are likely to want to remain for some time. There are also other pastor-teachers who wish to go to school and who really ought to go at once.

For about three years the Nyakatsapa centre and Umtasa circuit were left without immediate supervision. Naturally the work went back. In the middle of 1918 two great things happened. Two earnest, faithful missionaries returned to the field and went to that centre. Then a mighty revival broke over the entire circuit and the religious work was not only restored to the best of its former days but the life of the native population has been lifted to higher and holier levels.

Gandanzara circuit is in charge of a missionary from Old Umtali. One station which had been closed for a long time is re-opened and we expect that there will shortly be a new station added. This circuit was also revival swept and general conditions greatly bettered. The church and school at Gandanzara Station are considerably more than self-supporting and they have added to their credit a new brick church all complete and free from debt.

At Odzi we have acquired a new piece of farm property of 256 acres. This was obtained and received by us as equivalent to 654 acres of our land credit in account with the B. S. A. Company. As yet we have no men, no money and no buildings at that centre. The Marange circuit of which this is the centre has already been reported upon.

The Headlands circuit is in charge of the missionary at Mrewa. Two stations have been added to the circuit this year and the hour seems to have struck for the rapid development of that populous

circuit. But alas, while we have held a splendid farm only about ten miles from the Headlands R.R. station for three years, we are still without a missionary and have no place for one to live and nothing for one to work with. This is a property lying idle that might be getting for us much gain had we the initial cost for the establishment of a centre.

Our largest development this year has taken place in the Mrewa circuit where the situation was ripe and became suddenly urgent. Many chiefs were asking for teachers, the government seemed ready to grant us full and free admission and necessity was upon us to move. We have opened up ten or twelve new out-posts. Some of them are not full-fledged out-stations but in every instance there are great prospects ahead. Conditions have improved generally throughout the circuit. We have lodged a tentative application with the Lands Department for the acquirement of a good-sized farm about eight miles from the present centre. The responsibilities at this centre are far beyond the power of our present missionary force.

Except for the care that our Medical Director has been able to administer, Mtoko has been without a missionary, and the work there is practically at a standstill. A dispensary and shop have been built and some very comfortable improvements have been made on the house.

Outstanding and Acute Situations In the natural course of our success in Rhodesia and on account of the inadequate funds and forces for development, we are now confronted with five or six situations that are acute.

The call for teachers is coming from many quarters and in answer to this call many young men, mostly married, have dedicated their lives to the service of God. These young men are stewards or men who have been leaders and helpers at the out-stations and as such they are the pick of the out-stations. Before they are ready for work, however, they must go to our Training School for a period of years for better knowledge and experience of the things of God and for training in other essential branches. At our Training School we are wholly unprepared to receive them.

In the Mtoko native district we might be termed squatters. For six years we have held that whole territory and established only one station which has been manned only intermittently. There are now about 33,000 people in that district, the most of whom are within about a day from Mtoko centre. The Government is also anxious for something to be done for the natives of that district. We should move at once by putting a strong man in charge of the circuit and supplying him with the means to enable him to open new work as rapidly as it can be cared for.

In the Makona District of 25,000 people where we have three circuits, and the Marange circuit of eight or ten thousand more, we

have not a single missionary to oversee the work. This situation must not be allowed to stand if we expect the government to give their consent and support. We should have at least two missionary couples at once with the necessary dwelling house and transportation.

The situation with us so far as vernacular literature is concerned is nothing short of appalling. We have no Bibles or Testaments, no hymn books, no catechisms and almost none if any First Primers, and nothing else. We have over twenty translations of most urgently needful material, but no printer and very little type to do the work of printing and binding. This has been the position for nearly a year. Immediate steps should be taken to get out at least the Testament, the hymn book and the catechism.

Another situation acute yet not so acute is our urgent need of equipment for our centres and out-stations; blackboards, charts, benches and desks should be installed at every one of our stations. Other requisites might come later, but these are urgent.

Perhaps the situation that is most acute is the fact that for the missionaries, three couples and a single man, who are booked to come to us this year, there is not a single available house and scarcely a room in any house for them to live in, and no furniture to furnish a house and no money in sight for the building of even one house. We must have missionaries, we must also have houses for them to live in.

A total of \$63,500 is needed immediately to meet these urgent needs.

Sunday Schools—Sunday School work is undoubtedly one of the most fruitful factors of our evangelistic method and our present system is capable of being improved. There is no field in the world where a Sunday School missionary could find a more fruitful opportunity than just here. The Sunday School is peculiarly a place where young men, young mothers and children come together and where they may most easily be reached. The great need is organization and the training of teachers to teach the Word of God effectively, and a system of careful helps on the lesson. There is scarcely a greater need on this field today than that a good Sunday School man should give himself to the task of bringing our Sunday School work up to a place of par. The Sunday School is almost the only place the children have to secure that moral re-inforcement needful to help them fight against superstition and the evils taught them by heathen parents. In most cases the old men and women are hopeless. To make the future secure we must secure the children and the Sunday School fits the need here in a special way. The Board of Sunday Schools should again be appealed to to send us a missionary.

Woman's Foreign Missionary Society—This society has come to the rescue of the African woman with newborn enthusiasm, intensified

zeal, almost re-doubled funds, and a most substantial increase in staff. Our whole work has felt the impetus and our hopes for the solution of some of our gravest problems are brighter than they were two years ago. Money has been appropriated for missionaries and buildings and scholarships at Mutambara and the work already begun. Definite plans for the work have been drawn up and approved. The Finance Committee has recommended to the Parent Board an allotment of a given portion of the McAndrew's farm containing about 150 acres of land which is about one tenth of the area of the farm. The alienation of this portion will in no wise affect the policy for the development of our centre there and it will give to the Woman's Board an ample acreage for a full development of their program for that centre which is in accord with their general policy in Rhodesia. The work at Old Umtali is on a better footing than ever before and the organization and results are more extensive and permanent. The work is greatly in need of a more extensive acreage of land to afford them an opportunity to realize a fuller measure of self-support and independence. There is no greater opportunity in the whole of our work here that is so full of urgent openings than the responsibility that has developed in the phenomenal increase of native children. The Native Department estimates that the population in Rhodesia is increasing at the rate of 100 in 25 years. Children literally swarm our out-stations. Let us meet every proposition of the Woman's Board and give every inspiration and encouragement for a fuller occupation of this field.

Medical—Sickness among these people has almost no check. Ignorance and superstition go through the land and dead bodies lie in their wake. The smelling witch doctor puts hundreds to death. Babies are sacrificed, young men and young women are poisoned and old men and women are carried out on the veldt to die of hunger or to feed beasts of prey. We have been twenty years in this land and are still without a hospital and we have but one medical missionary and one nurse.

In this conference area we need at least four good hospitals and sixteen dispensaries with eight doctors and twenty nurses. These are essential to the Christian occupation of this land, both in respect to the need and the demonstration of the value and blessing of Christianity.

Our medical program is complete and adequate but we have only one hundred pounds to carry it out when it calls for at least twenty thousand pounds.

Africa's First Claim The people of these pagan lands of Africa are primitive and helpless. And it seems to us that their primitiveness has hindered them rather than helped them with the church. If there is a race of people in the world who are represented by the

Lazarus in the story of the rich man, or "the one who has been robbed," in the story of the good Samaritan, it is the black man of Africa and his two hundreds of millions of brothers and sisters. Human helplessness is God's loudest language to those to whom he has given wealth and education and power. What a supply other peoples of the world have of national life, of literature, of history, of at least something beautiful and true in their religious life, of philosophy and genius. But all these are absent in Africa. A statement that defies a challenge is this: that the primitive peoples of the continent of Africa are the most helpless people in the world, yet, up to today, they are the people who have been helped least by those whom God has made able to help. One day if the church continues her neglect she shall realize in the cry of this helpless people the sting of an ultimatum from God. "Inasmuch as ye did *not* to the LEAST—ye did not to ME."

Unoccupied Territory—In a very thin and unsubstantial way we are occupying about 15,000 square miles of territory and reaching about 600 or 700 villages and attempting to reach the ears and hearts of 100,000 souls. There are still probably more than 1400 villages within our so-called occupied territory where the people are still waiting for an adequate opportunity to accept Jesus Christ. When we have executed our fullest plans in respect to Rhodesia and have occupied every nook of the land we will then be occupying less than one fourth of the territory and reaching but a little more than one tenth of the population which constitute our assigned task in this conference. Portuguese East Africa is still untouched. 47,000 square miles of the earth's surface where darkness still reigns. 750,000 to 1,000,000 souls who have never heard those good tidings that for two thousand years has been the light and hope and joy of this world.

JOHN R. GATES.

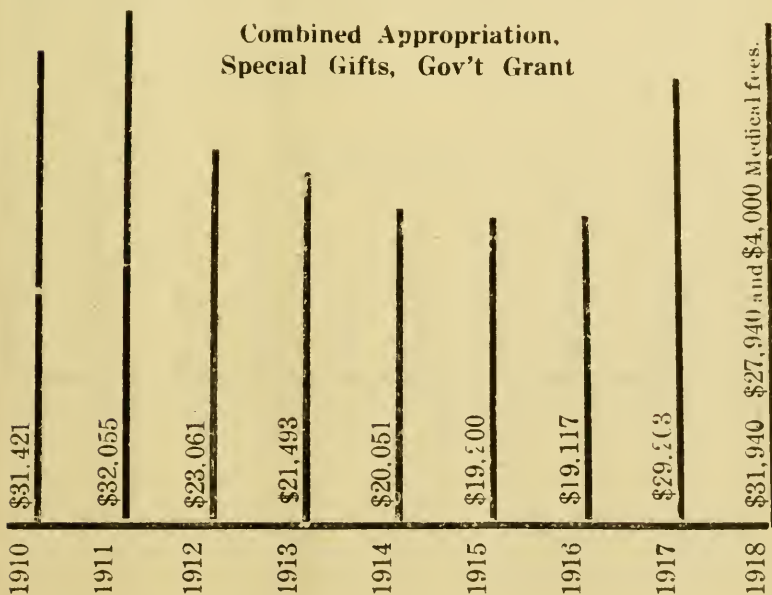
(c) Special Committees**Report of Committee on the State of the Church**

This Committee believes that we can report that the state of the Rhodesia section of the Methodist Episcopal Church was never better. The church in all its interests was never so well organized. Its vision was never so enlarged, its power never greater, its touch with the living God never so real. God has led us out into a large place. Difficulties there have been, but God has led us out of them all. He has enlarged our borders.

With all our rigid rules for receiving members we now have 414 in excess of last year. The number of pupils in our schools has held its own despite the difficulties in finding teachers for some of the old stations. Our property has increased in value by over \$12,000, and we have gathered on the field \$9674 toward self help. This amount is \$1275 in excess of last year and is equal to 71% of our appropriation.

But in order to show how wonderfully God has led us, let us compare our position at the Jubilee year with that which we occupy now. The following diagram will make the comparison more clear :

**Combined Appropriation,
Special Gifts, Gov't Grant**



Special Gifts

1910	\$16,978
1911	\$17,017
1912	\$9,613
1913	\$7,494
1914	\$6,875
1915	\$4,944
1916	\$5,434
1917	\$11,314
1918	\$11,230

Government Grant in Aid of Schools

1910	\$2,400
1911	\$2,905
1912	\$2,915
1913	\$3,265
1914	\$3,153
1915	\$2,822
1916	\$2,240
1917	\$3,356
1918	\$3,276

Appropriation

\$3,000 to Africa	1909	\$16,000
\$1,000 to Inhamitane	1910	\$12,043
	1911	\$12,103
\$2,000 to Inhamitane	1912	\$10,533
	1913	\$10,734
	1914	\$10,023
	1915	\$11,434
	1916	\$11,434
	1917	\$13,434
	1918	\$15,434

It will be seen that our appropriation went down with the Special Gifts. This in turn affected our out-station work and our government grant in aid of our schools also began to slide.

But through all this God has led us safely. In 1909 we had 87 workers. Today we have 106. Our membership was 2,163. Today it is nearly doubled, being 4,193. The pupils in our day-schools have quadrupled, while our out-stations have only doubled. We are baptizing twice as many adults and children as we did in 1909. Our property holdings have increased 25%, or \$31,000. In self-help we have just about quadrupled the amount in the ten years under discussion. Moreover during this period the class of teachers has been improved. Teachers are better qualified for the work intellectually and spiritually. Last June there came upon our native teachers a baptism—a Pentecost. We are not impressed with the gymnastics that some went through, but a large number of our men became flaming fires with a heavy burden for their people rolled upon them. They received such a baptism as Paul, who said, “Woe is me, if I preach not the Gospel.” This spirit followed them to their out-stations, and hundreds of our members were turned from being weaklings and became strong upstanding men and women of God. Lives were cleaned up. It was a marvelous and blessed experience. The emotional side of life is indeed the great dynamic and does erupt some out of deep pits and turn them right about and sets them on new paths. But the emotions were never made to become dominant over the intellect. We do not want to lose any part of the blessing by dissipating its power into sentimentalism. Nor do we want any one to get the idea that he is not saved if he takes the work of grace quietly.

The hope for the future is very bright. With the resourceful leadership of our kind, tactful, and brotherly Bishop, there are large developments in store. The Centenary has taken our needs largely into consideration. As those at home go over the top to give Africa her chance, let us get under the black man’s burden. Fellow workers, before God, let us go forward as a unit and make this work the biggest thing in Rhodesia. (Signed) HERBERT N. HOWARD

J. G. PAISLEY

E. H. GREELEY.

Report of Committee on Mission Property Titles

The Committee finds it impossible to present the information called for at the present session of conference. It recommends that such information be compiled and presented to the next session of conference. Also that copies be forwarded to the Board of Foreign Missions and to the Bishop.

(Signed) H. I. JAMES

J. R. GATES

SAMUEL GURNEY.

Report of Committee on Evangelism

Our evangelistic methods are built on a progressive plan. Ten circuits with one church organization for each circuit form the basis for our present system. Each circuit is in charge of a missionary and consists of various preaching points, each of which is in charge of a native pastor-teacher. The churches are organized to conduct the usual means of grace, to receive members and probationers, and to conduct special classes for beginners. The preaching points within the circuit are identical with the out-stations described in our educational policy. The class meeting is one of the special features of our church work and affords us one of the best means of keeping in touch with members, probationers and all who wish to know more of the way of God before they definitely accept the Christian faith.

Our plan for the development of a native ministerial and evangelistic leadership includes, besides the regular training course at our Central School, a four years' course of study for local preachers with a view to having an ordained local ministry which will ultimately lead to traveling deacon's and elder's orders.

A thoroughly organized Sunday School with a trained superintendent and trained teachers is planned for every preaching point.

Besides the Sunday School, Class Meeting, and Day School we recommend as soon as possible, at each preaching point two special religious classes, one for boys and one for girls, for the purpose of counteracting the heathen influence; also to offer to them every ounce of moral support possible in their struggle to attain to high Christian character.

In order to assist our native church, Sunday School, and class leaders, and those who are given the care of children, we have designed and begun the translation of a series of manuals.

The plan adopted for quarterly systematic giving on a stewardship basis has resulted in a substantial increase in self-support. As more time can be given to the stewardship idea we are certain that results will be much larger.

Christian Literature—Christian literature for the people of Manyikaland is one of our greatest needs. We must feed the minds and hearts of our people to keep them in the spirit of learning. "An empty mind is the Devil's workshop" is an adage the truth of which is shown more plainly in people of meager education than in those who have more things to interest them and to occupy their thoughts. We pray that God will quickly raise up some one who will be able to present the claims of our printing press so that it may be endowed for its great work of sending the silent page on its mission of evangelism. We recommend that an effort be made to have printed the Gospels, the hymn book, the catechism, and if possible, some of the manuals.

Sunday Schools—The Sunday School is one of the greatest institutions for Christian teaching. We have about 3,500 pupils in our Sunday Schools with a Sunday School paper and a monthly newspaper containing Sunday School helps. At the present time the International Lessons are used, but the hope is to adapt the graded lessons to this work and to introduce them as soon as possible. The work is organized into circuits, and quarterly meetings are held regularly at which time there should be special instruction in Sunday School methods. The work of each station should be looked into by the missionary in charge of circuits at his regular visitation of the station.

An effort has been made more than once to have one of our missionaries set apart to develop this work, but this is impossible. We need a missionary who can give his entire time to this work, one who is an expert in Sunday School methods, and who can direct this work and develop Sunday School literature.

We recommend that the Board of Sunday Schools be requested to send us a missionary who is a specialist in Sunday School methods to direct this work.

Qualified Native Workers—The greatest need of our work is qualified native leaders. The qualification should be two-fold, educational and spiritual. The educational should include an ability to teach the people how to make better native gardens and how to erect a simple house of brick and to make simple furniture. Those who are to be teachers as well as preachers should have normal training and the best literary training our Central School can give them.

They should have simple lessons in sermonizing and in Christian doctrine and such studies as are taught in the Theological Department of the Central Training School. They should have a systematic course of Bible study. An equal emphasis should be put on their knowledge of the Bible and their literary work.

Spiritually no pastor-teacher or evangelist should be sent out, no matter what educational qualifications he may possess, without giving evidence of a definite conversion. He should have upon his heart a burden for the salvation of the people and live a life of prayer.

New Work—At the last District Conference each missionary was requested to make a thorough survey of the circuit or circuits under his care. The plan, we hope, may be continued. It is as follows:

1. Number of kraals within reach of the preaching point.
2. Number of kraals within bounds of the circuit but not within reach of the present preaching point.
3. Number of souls who are afforded ample opportunity and number of souls who have no opportunity of knowing Christ.

4. Ascertain whether the kraals outside the reach of present preaching points really want a teacher and are willing to erect necessary buildings and give regular attendance upon services and school.

We recommend most earnestly that this survey be continued in a thorough manner until the whole of our occupied territory is covered. There are probably between 3,000 and 4,000 kraals still unreached and we need to know the exact number and the strategic centers for opening new stations.

We recommend that two or more evangelists be employed to do systematic visitation and preaching through the kraals in our Mtoko circuit. Within from two to four days from Mtoko Center there are many villages where the Gospel has never been preached; while within one day from the center there are 25,000 or 30,000 people, some of whom hunger for the Good News.

We have made little or no advance in the Chiduku circuit for ten years. Four central kraals are earnestly pleading for a teacher, and a large section of the circuit is entirely untouched. In Mashumba country the people are asking for teachers. Mutambara, Mrewa, Marange, Untali and Headlands circuits are also asking for new work.

All of this embarrassment is due to the success of the Gospel and the attractiveness of the Cross; a gleam of Light, a taste of the Bread of Life, a ray of hope, and a knowledge that Jesus is passing by causing the helpless blinded soul to cry out, "Jesus, thou son of David, have mercy on us."

We recommend further that a thorough survey be made in the Portuguese Territory of the Mozambique Company with special reference to suitable and strategic centers for the establishment of missionary outposts.

PEARL MULLIKIN,
Secretary.

(d) Reports of Circuits

Mtoko Circuit

The Mtoko District lies in the north east corner of Rhodesia. Its present population is nearly 35,000, almost entirely native, there being only about fifteen white people in the entire district.

Our work is located at Mtoko, the center where the government officials reside, and from which the affairs of the district are administered.

At this place we have a group of good brick buildings, which, with recent improvements and additions, now constitutes one of the most desirable mission residences in our work.

Our work in this district began in 1911 with the opening of a single mission station. At the time it was opened we expected that others would quickly follow and that soon we would be able to bring that whole district under Christian influence.

Our expectations in this respect have never been realized, for we have never had the men or the money necessary for the development of that new work.

And so it has come to pass that after eight years at Mtoko our condition is about the same as when we began. In the matter of mission building we have advanced, but in all other respects this Mtoko child of our mission family seems to have suffered from arrested development. This lack of growth has not been because there are so few accessible people, for there are 25,000 people within thirty miles of our mission.

It is not that we are overshadowed by other stronger missions. There is not another mission or missionary in the whole district. Its thousands of people must hear the gospel from us or die without it.

It is not that the people are not attentive to the gospel where it is preached, or that they are unsusceptible to its influences. There has scarcely been a preaching service during the past six months that has not witnessed sinners at the altar seeking after God.

It is not because of any insuperable difficulties. The witch doctors fear and hate us, the chiefs dare not show us favor and the people, knowing nothing of our message, are indifferent. But these are not conditions peculiar to that district. The same was true at Umtali in the beginning. The same was true at Mrewa, and probably always will be true whenever we go among a people who have had no previous acquaintance with the Gospel.

During the first five years of our Mtoko mission it was administered by the missionary who lived at Mrewa—fifty miles distant. It was always expected that we would be able to have a resident missionary there, but for those five years that expectation failed. Of course with the missionary living forty miles distant, and with his time so fully occupied, the poor little Mtoko mission received much more of absent treatment than was good for it.

In January, 1916, the first resident missionary and his wife were appointed to Mtoko. But after about six months his services were required elsewhere, and Mtoko was left without a resident missionary for another year.

In May, 1919, another missionary was appointed to Mtoko, and again hope revived. But this appointment was also of short duration, for in about six months his services in the district came to an end.

Then followed another interval of many months with no resident missionary. At present the Conference Medical Director is looking after Mtoko, but that is only a temporary arrangement till plans can be formed for his regular work.

In providing for the Mtoko District we seem to have followed the methods of those people who only give to the Lord out of that which remains after all other claims have been met. It has followed that there was nothing left, and consequently nothing to give to Mtoko.

For the greater part of the time during the past eight years that mission has been left as "sheep without a shepherd." With no one to give warning of danger, what wonder that the fold has so often been broken down and the sheep scattered and destroyed. What wonder that so many of them have perished when there has been no shepherd to care for them.

We have had a long day of opportunity at Mtoko and have made but little use of it. That great field has been open to us and we have had sole possession of it. The great opportunity and grave responsibility for those thousands of people are ours. If we fail to lead them into the Kingdom of God there is as yet no one else there to do that work. If the present generation come to know that "Christ Jesus came into the world to save sinners," they will have to be taught by us. We have assumed the responsibility for that district before God and His Church and we are not willing to cast off that responsibility.

But to deal with the grave interests of that great district as we have in the past is only to play with it; and there is a good deal of doubt as to whether it is worth while for us to continue there at all unless we can continue under different circumstances.

Let us take the matter upon our hearts and bear it before God in our prayers, and let us see if we cannot find some way of giving God's message of life and salvation to those 35,000 people who are so closely within our reach and yet are so far from God.

SAMUEL GURNEY.

Umtasa Circuit

During the early part of July, 1918, we returned to the field from the Cape after three months' hopeless endeavor to reach the homeland because of war conditions; there being no boats available. Therefore this report covers a period of nine months.

We returned to the work and the field at a most interesting time—just when the Spirit of God began to break forth in glorious revival, but as yet not manifest on our Umtasa field. Not long, however, had we to wait, for the July quarterly meeting having been announced, soon our people began to come in until there was quite a large gathering at the Center.

From the very first meeting it was evident that the Spirit of the Lord was at work, but not until the third day came the direct manifestation of a real Pentecost. Such a scene my wife and I will never forget, and is best described in the Second Chapter of Acts, "And they were all filled with the Holy Ghost and began to speak

with other tongues as the Spirit gave them utterance", and again, "And on my servants and on my handmaidens I will pour out in these days of my Spirit and they shall prophecy."

As no regular missionary had been stationed here at Umtasa for some time, naturally we found things taking on the appearance of neglect and ruin—buildings especially somewhat dilapidated. For instance the new brick church, yet unfinished, in the act of falling down, while the old pole and dagga one was practically unsafe to worship in. Therefore something had to be done and at once, to accommodate the now increased numbers interested in our meetings.

As in the home church, so in the African, we find the best time to start a real effort in a good thing is when the church is in the midst of revival and aflame for God. Therefore it needed only a word of exhortation for many willing hands to turn out day by day and help until in a very short time much of the new church was down, rebuilt, and the old one torn down and out of the way—the whole work a freewill offering of the people.

Thus a direct saving of pounds, shillings, and pence to the work at large and a great blessing to the people themselves.

At our next quarterly meeting in October we had the joy of seeing the largest single gathering ever held at this station, there being about 500 present. Between quarterly meetings we had visited several of the out-stations while again a number of evangelists had been at work, so then our whole church, practically, was in a fairly good condition for a gathering of this kind. A large number were baptized. The scene of rejoicing at this baptismal many of us will never forget. It was at this time that the whole country round was stirred to its depths by the conversion of Muredzwa, sister of Umtasa, the king.

Since January first I have visited personally, with one exception, every station. We found the out-stations much in need of visitation and help, yet the fires of revival smoldering and burning.

At Umtasa our Sunday services have grown from about 60 to 150 attendance. Each day a part of the time is taken up in the school room with the usual routine of duties which counts so largely in the life of the missionary. In all this, the care of the sick, the calls of the field and center, my wife, it is needless to say, has a large share.

J. G. PAISLEY.

Mrewa Circuit

The Mrewa work, although begun in 1909, is still very inadequately developed. This statement reflects on no one who has been stationed there. Year after year Dr Gurney has come up to conference and laid before us in the most forceful manner the opportunities that faced us in that field, but our financial situation forbade us opening more stations.

But this fact must be borne in mind, that while we dallied with

the district the Roman Catholics and the Church of England, finding the door open that had long been closed to them, have pressed in and occupied territory that could easily have been ours.

Since the last conference, development work has been going forward in three directions—equipment for the work, self-support, and scope of the work.

At Mrewa Center a substantial church and school seemed to be the primary need, and in February, 1918, this undertaking seemed possible. Previously at the quarterly conference the natives were pledged to help in the carrying of materials and by the end of January there was considerable stone laid down at the site for the foundation. By the middle of March the foundations and three feet of wall all around were laid. Dr. Gurney came to the rescue with funds, giving from the medical fees, with the consent of the Finance Committee, \$375, and with this we completed the front portion of the Church. The roof was completed the night before the influenza broke out and for the first month of its existence the building was used for a hospital. There still remains a part of the back to be completed. It is all of stone with walls two feet thick. When completed it will be adequate for school purposes and for church services as well as for larger gatherings.

In the erection of this building a great deal of labor was contributed. The people came from twenty-five miles away, some of them carrying their own food, giving two or three days' work at a time. Seven hundred days were thus contributed, which at a conservative valuation, would have cost us well over \$100. The Native Commissioner, Mr. W. Edwards, contributed transport, and the storekeeper, Mr. D. Van der Merwe, on several occasions gave me his entire outfit of four wagons, with drivers and leaders to bring the materials for the buildings. The whole building is made of native material, including window frames, door frames, and roof.

Three weeks previous to my leaving Mrewa on the 8th of March, another building was begun. The building is of brick and is 70 feet long and 18 feet wide. The brick, 26,000, were contributed by the Native Commissioner, Mr. W. Edwards, and the hauling of materials, stone and brick, 6½ loads, was contributed by Mr. Van der Merwe. Dr. Gurney from his medical fees contributed \$250.

Two elementary charts for the vernacular and a simplified modulator chart have been placed in each station. These were made by the native teachers under the direction of the missionary. Thus with help from many sources we are becoming equipped for efficient work.

At the instance of the District Superintendent I have spent much of the last six weeks in traveling over what is known as the Mrewa Governmental District to look for sites for the extension of our work. There are several circumstances which make it seem advisable for us to open up our work in this center:

First, the ripeness of the field. The ripeness of any field is a direct challenge from God to enter. It is ripe because of the working of his Spirit in the hearts of the people. Chiefs and young men, women and girls are all asking for the ministrations of the church and for the privilege of being in school. They say, "We want to learn about God." Many of the girls here have been asking for a school for girls such as we have at Old Untali.

Second, our obligations. This field was pioneered ten years ago by Dr. Samuel Gurney. Other communions were closed out, but as there was no physician near Mrewa, Dr. Gurney was allowed to come in and open up work. For fourteen months he was isolated from white companions, his nearest neighbor being 16 miles away. Later he moved to Mrewa near the Native Commissioner. In 1910 the last out-station was opened. Up to the present year no further stations were opened. We are responsible for these people and it is not carrying on the work of God if we do not go into this over ripe field and begin to harvest.

Third, the Native Commissioner and other government officials, his superiors and inferiors, are favorable to our work. Though at first suspicious, not to say inimical, they have come to know that natives are helped by our work, not only morally but educationally and industrially. As will be further explained, the Native Commissioner is ready to commend a grant of land at our Mrewa center so the work can be extended. He has facilitated us in every move toward extension and has even recommended to us populous centers for opening up new stations.

Fourth, the Roman Church, which previous to the war was showing marked activity in this section, is now under surveillance because a large number of their men were German and we were indiscreet in talking with the native. The Administrator has ruled that no stations can be opened up by these missions for the duration of the war. We would not mention this but for the fact that we do not believe that the native is being helped as he should be by the ministrations of this Church. The medieval attitude of this denomination with its dogmatism and the great amount of license allowed the native appeals to the undeveloped mind, and the native, who relies on magic in his own customs, is not greatly elevated by the new kind of magic which he imbibes in the name of the living God.

Fifth, the Centenary drive is upon us. If it is to mean anything for Africa it will mean an enlargement of our centers of force for lifting up this people. Let us have faith to go forward.

HERBERT N. HOWARD.

Mutambara Circuit

Since the last session of the Conference and our transfer to Mu-

tambara, we have found ourselves in the midst of a great field, and a field that seems ripe for the harvest.

The labors and prayers and sacrifices of the missionaries who have labored in that field are bearing fruit in the changed hearts and lives of the people. The grand total of the work accomplished during the last ten years is truly inspiring. Heathen beliefs and customs are rapidly losing their grip upon the people. Better methods of agriculture are being adopted. We are carrying out a definite schedule of class work in agriculture.

We are doing all that is possible for us to give our native people a good school, and though the large attendance, 150, makes this difficult, yet we feel that good progress is being made.

Mutambara has received a great spiritual uplift during the year. Many have been converted. I purposely refrain from saying how many, but many have accepted Christ as their personal Saviour. Their repentance has been of the sort that has led them to confess their sins and to return property they had stolen.

The same sort of spiritual awakening has visited the out-stations of Chitora and Mutsiyabako. At Dunhu, where they have never had a teacher, the people have agreed to raise the necessary money for a teacher's support.

The Mutambara farm work has been carried on in a very unsatisfactory manner. It is impossible for one man to give himself to both school and farm work and to make both a success.

We are about to send a few of our boys to enter the Training School at Old Umtali, and there are many more whom we hope will follow in the near future.

Mutambara has a world of undeveloped wealth in her young people. We plead for the help of the Bishop, the Deputation, and the mission that we may be able to develop this wealth, and win and train these people for the Kingdom of God. G. A. ROBERTS.

Old Umtali Circuit

The weeks and months since our last session of conference have been made up of days and nights, blessings and trials, opportunities taken and some lost, and work without end. The last conference coming as it did in December, enabled us to start our new year with the mission year.

The Training School—In the training school the year opened auspiciously. We had all determined to make the year a year of efficiency. The students were taken into confidence and informed of some of the plans to raise the standard of the school and grade of work. To this they enthusiastically agreed, some of them even voluntarily suggesting that they stay in the same standard for another year in order to get a better groundwork for the advanced grade of work. Such a view-

point on the part of the students warrants us in the belief that their ideas of learning are being broadened and that no longer will they demand that having read a page or two in a standard three or standard four reader, they belong in that standard regardless of their relation to other studies. During the year some very promising students have entered and others have arranged to come.

Our available staff for teaching was smaller than during the previous year, but in spite of that many of the results aimed at were achieved. Better results would undoubtedly have obtained, but for the fact that, no sooner than the last term fairly got started, the school had to be closed on account of the influenza.

The Training School is composed of three departments; Theological, Literary and Normal, and Industrial. Under the Theological the Bible work proper, of course, is included. This is being taken by Miss P. Mullikin, who has during the year outlined Bible courses covering the present wants and needs of the school. The work in Bible study is being conducted with an efficiency probably never before equalled within the history of the school. Besides the Bible work referred to, I have had classes in Homiletics, Church History, and Studies in Christian Doctrine.

In the Normal and Literary department we are fairly on the way to the realization of a staff of native teachers trained for their work. Mr. Searle, who is in charge of this department, came to us at the beginning of the year fully qualified to fill a long-felt need.

In the Industrial department for the past year we have had only one branch of industry working in such a way as to secure the government half-salary grant, that of wood and brick work. Throughout the year classes of about twelve students each have been doing very practical work in the building scheme that is being carried out in the mission.

The going of Mr. Roberts to another station left us without a competent tutor in agriculture. This should be remedied as soon as possible. We cannot afford to neglect so important a feature of training to those whose wellbeing depends to such a large degree upon success in tilling the soil. Word has been received that in the very near future this vacancy may be filled. It is all the more desirable to have a missionary for this department, as for an approved trained man the Government have offered to pay up to three-fourths of his salary.

A few boys have learned during the year to make good brooms. We have recently sold several gross to the merchants in Rhodesia. Many more could have been sold could we have supplied them.

Besides the Training School we have carried on a night school and also a school for the wives and children of the married students. The night school is meant to provide schooling for those who are working on the farm and otherwise about the mission. Some of these are merely day laborers who come perhaps for a few months.

Others are those who are preparing to enter the Training School, but are first working to pay for their tuition. The other school, supervised last year by Miss Mullikin, helps the wives of the Training School students to somewhat keep pace with their husbands, and the children get a good start, far beyond what their parents ever had the opportunity of getting. Sewing classes were held for them three days a week during the year by Mrs. James, during which time some of them have made surprising progress.

On the farm much time was demanded, but with the aid of two reliable Native helpers we got through the year. The excessive rains made the crops exceedingly poor, indeed almost an entire failure. The crops planted last year, however, bid fair to be above the average. Some new land was broken up and about forty acres were added to the planted acreage.

Above all, it is my joy to report on the advance in the realization of the deeper realities of the Christian life and faith among our students and members. The fervor of the revival has passed and with it some of the extreme phases which more or less have always been associated with a revival among an emotional and primitive people, but the new light in the eye, expressing the soul's new vision, is still to be seen. It has verily made a new creation of many of our people at Old Umtali.

At Old Umtali and on the circuit class meetings, Sunday School, and the preaching services have been regularly held. Quarterly meetings as well as other combined meetings have been held at the centre and out-stations. The pastor-teachers on my circuit have worked faithfully and well with me for the best interests of the Kingdom.

We have to report a few deaths on the circuit from the influenza, but at Old Umtali by the Providence of God there were none.

Throughout the year we have to acknowledge the ever constant presence and guidance of Him who failed us not. H. I. JAMES.

Reports from Missionaries of the Woman's Foreign Missionary Society

Report of Grace Clark

As during other years, my principal responsibility at Fairfield Girls' School has been the sewing and laundry work. All except the oldest girls have sewing an hour each day. The sub-standard girls do sample work and make their own clothes under close supervision. Excepting during the last few months I have used Standard II girls as assistants. One always sees rapid improvement in this work, as many of the girls can scarcely hold a needle when they enter school. The Standard I class is the most interesting, as they spend most of

their time cutting garments for themselves and the other girls. At first they are very timid, but one sees real progress here. The older girls have cutting and sample work at their Friday afternoon class. Then the weddings we have always with us, and the girls make their own trousseaux, usually very well. Most of the girls learn crocheting and are glad to earn a little money in this way.

The laundry class meets every afternoon, except some Fridays, when the girls get wood, water, clean up about the building, or help in other industrial work. Both last year and so far in this I have had excellent assistants who oversee almost all of the work. More than twenty girls receive this training every year, ten at a time, on alternate weeks.

My only other regular class is Bible instruction every morning with the newer girls. There is something most inspiring about giving these first lessons, as they are in many cases the very first the girls have had. Learning a verse with each story is our special pride in this class.

I look after the sick girls, calling in Miss Bjorklund, who is always so ready to help, for the worst cases. In this work too I have girls who are quite reliable.

At the beginning of the year it was decided that the Epworth League should be reorganized and I was assigned that work. It has been a pleasure to help with the Sunday night devotional meetings. Our efficient first vice-president does not seem to need much help, even in choosing topics; in fact he faithfully looks after each meeting. We have two leaders each time, one of each sex. There are usually no awkward pauses waiting for testimonies, as our people are anxious to talk about the things of God.

After our wonderful revival in June it was my privilege to go for a short trip with a few girls, and to see the workings of God's Spirit out among the people. My heart longs to spend more time out among the women, especially those who go out from our school, encouraging them in their Christian lives. They so need to carry the tidings of the fuller life to their sisters who have had no opportunities, but they are so likely to become engrossed with the cares of this world and forget their real mission. I believe that one of the greatest needs in the work for the women of this land is follow-up work, and that until we are able to do it constantly we cannot hope for a large harvest from the seed that is being sown.

GRACE CLARK.

Report of Stella Hess

The past year has been full and overflowing with good things, both for our work as a whole and for that at Fairfield Girls' School.

When I came to serve in the work at Old Untali about four years ago, our Woman's Board had but three missionaries under appoint-

ment for Rhodesia and only one on the field at that time. Today there are six. A second centre for the training of girls has been opened at Mutambara and a third centre is soon to be opened at Mrewa. God can and will do great things for us and we believe He knows the need here and is meeting it.

My work in connection with Fairfield Girls' School the past year has been in many ways most pleasant. It has been my privilege to give more time to the study of the language, and that, with my class room work, fills the first half of the day.

With our present staff of three missionaries and two native teachers we have been able to do more efficient work in the School. Our new native teacher is a trained Zulu woman from Natal. She is not only a capable teacher, but fills a long-felt need as matron in the girls' dormitory. At first we hesitated to employ such a teacher, but now feel that if she is a Christian and comes as a missionary, she fills a place in our work which we cannot. She gets closer to the girls, and her ability to do things, which they thought they could not do because they were natives, is fast taking them to higher planes of thought and action.

We had a wonderful revival in our school and every girl, so far as we knew, leared to know Jesus Christ.

Two "flu" babies have been added to our nursery, making a baby fold of four. Then only last week another two-days-old baby came. The mother died in childbirth. We love our little flock, but every one knows that a busy missionary has little time to give to them. How many little lives could be saved if only these poor people knew what to do and then were not afraid to do it.

There have been a few improvements made on the place within the past year. Our buildings are all of brick, but many repairs are necessary.

We hope soon to be able to purchase the 300 acres of land adjoining us. This will insure our safety and give us land for food for the school and for girls' vegetable gardens.

There has been no conference for some time when we have not cried for water. So again we come back with the same cry—"water, water." We cannot teach cleanliness without it and we cannot carry enough for 100 of us in buckets on girls' heads one-half mile up hill and keep spotlessly clean, to say nothing about water needed for cooking and drinking. We hope for the long proposed irrigation ditch or some other system by which this difficulty can be met.

These material needs seem very important to us for the development of the work, but what we desire far more is that the spiritual awakening may continue until our girls shall be able to spread the light to the farthest outpost from hearts truly alive to God.

STELLA HESS.

Report of Frances Quinton

We feel that the girls' school at Old Untali is steadily improving. This is true of more than one department, so our advancement has not come about because of the efforts of any one person, but because during the past two years our staff has been increased, thus allowing each of us to give more time and thought to the particular phases of the work for the girls.

At the beginning of this year our staff was further strengthened by the coming of a normal trained Zulu teacher from Natal. Her ability to call forth a response from the girls in their class work is greater than ours. Her daily contact with them is helpful and inspiring, and we can see in them already many good results of her influence. Under her supervision we have one of our own boys who is also doing satisfactory work with the beginning classes.

Our numbers are not so large as in previous years, nor so large as we trust they will be in future, but we do not feel discouraged, since we have but few girls who will not wield an influence for good among their own people when they return to their homes. We have something like twenty girls coming from villages where theirs is the only Christian influence, and we trust that through those girls, many of them already Christians, God is one day going to lead Nyakanikwa and her people into the kingdom.

About one-half of our number are children ranging in age from probably six to twelve, in the most impressionable period of their growth. Most of these have been with us for two years and many for a longer time. It is from such as these that we hope for more than from girls who come to us when they are older.

About 24 of our girls are doing creditable work in the lower standards, six having nearly completed Standard III. It is to these we look for leadership.

Of the third group, girls who enter school after they are grown up, we are not so hopeful. With most of them there is little hope of teaching them beyond the vernacular. We *do* hope to teach them to intelligently read the Bible and follow its teachings, but few of them will in any sense be leaders.

While we feel that the past two years have been better than the previous ones, we are not satisfied to stay where we are. We want a better school and to have it we must have more and better girls. There are many girls in the villages, who if brought under Christian influence would develop much power for the evangelization of the womanhood of Africa. We trust that during the coming years we may be able to reach and bring in such girls as these. As soon as this is accomplished we will doubtless be able to increase our teaching staff to cope with the demands for a better school at Old Untali.

It would not seem fitting to close a report on any department of the work without mentioning the spiritual awakening that has come to our girls during the year just past. The revival that swept over the mission left a decided imprint on the lives of the girls in our care. It is true that some of them have since fallen into the snare of Satan, left always open for the weak, but most of them have been true and many of them have been evangelists of Christ to heathen villages.

These are the results for which we work and pray, "That they might know Him and Jesus Christ whom he has sent."

FRANCES QUINTON.

Report of Sadie M. Rexrode

This, my first year in Rhodesia, has been one of variety. The first four months of my work was chiefly language study, except for three hours per day, which were devoted to teaching in the Fairfield Girls' School. During those months a good working knowledge of the language was acquired as a foundation for future usefulness.

At the District Conference held in Old Umtali in June Miss Tubbs and I were appointed to go to Mutambara to open the work of the Woman's Board there.

We arrived at Mutambara a week before the time for the opening of the school for the second half of the school year. This time was spent in unpacking our goods and arranging our little cottage.

Our work at Mutambara has been that of teaching in the Primary Department of the school, supervising the industrial training of the girls, as well as occupying the pulpit once a month.

The girls under the supervision of the missionaries have had an average of one hour per day in sewing. They have planted and cultivated four acres of corn, and have extended the water-ditch about 400 yards so that now our land is well provided with water. They have also moved about 1000 cubic feet of soil in grading for the site for the girls' school building, dug the trenches for the foundation of that building and placed the stones for the foundation.

A few of the girls have lessons in cooking and laundry work. We have a great field to draw from at Mutambara and the outlook for the future is very promising.

SADIE M. REXRODE.

Report of Lulu M. Tubbs

On February 19, 1918, Miss Rexrode and I arrived at Old Umtali. We were received with a cordial welcome by the missionaries and were very soon busy studying the language. We were given light work in school so that contact with the girls might be obtained to help in our study. Otherwise we were free for four months' language study.

In June the Woman's Foreign Missionary Society opened work at Mutambara, and Miss Rexrode and I were sent to lay the foundations. The first term we had twenty-eight girls in boarding school. They continued to come one by one till now we have thirty-four. Already our number exceeds the scholarships and the girls tell us that many more will come as soon as the new school house is finished. Just now they live in a pole and mud house. The Board of Foreign Missions gave two hundred acres of land for the use of the Woman's Foreign Missionary Society at Mutambara, and the most beautiful site on the farm has been chosen for our buildings. We hope to have the school building erected before next rainy season. Meanwhile the Parent Board workers have very kindly loaned us a house for ourselves and a store house for the girls to live in. The girls have with a little assistance put up a native kitchen and two store houses to be used while we wait for the permanent buildings.

The school is co-educational and we now have 150 on the roll. Still we are humbled by such a statement when we see the many kraals around us and know that there are possibilities of a school numbering 400, if we could but do more kraal work and have better school equipment.

A great hope lies in the primary school. They number sixty-five on the roll. Some of the older boys and girls come several miles to the day school. They are eager to learn and some of them are most regular in attendance. Some of the standard boys have expressed desire to be pastor-teachers. Several have entered the Training School at Old Umtali.

Sometimes we feel the great burden of our responsibility to guide these hearts and minds in Bible study classes. The salvation or loss of many souls depends upon how we direct the Bible study of these boys and girls and we long to be guided by the unseen hand, that it may be His work and not our own.

As yet our work for the women and girls of Mutambara is only beginning but we hope to lay firm foundations so that many of the great possibilities of this station may be realized.

LULU TUBBS.

Reports of Other Missionaries and White Workers

Report of Ellen E. Bjorklund

The sorrow and suffering of our people during the year cannot be told. On account of the long wet season of 1918 and impassable rivers the people were not able to come to Old Umtali. The report from our pastor-teachers is that many have died from lack of care. These facts point out to us very clearly how greatly medical work is

needed on out-stations, particularly where white workers are located.

Here at the dispensary at Old Umtali for a while I had in one room pneumonia cases, next room, maternity cases, next room dysentery and on the verandah, chicken pox. This shows how necessary it is for us to have more buildings. The Old Umtali Dispensary consists of a drug room and two rooms for patients and a nurse's home close by where I have been residing for the past year.

In the maternity department during the past three years sixty-seven little ones have been born, and during this conference year twenty, fifteen girls and five boys. There has been no life lost, either mother or infant. One teacher's wife who has been with me in training for three years is doing splendidly. During the year I have had two girls from Fairfield Girls' School in training besides three of our pastor-teachers' wives. At every confinement an object lesson is given to about six or eight girls from Fairfield Girls' School. In this way there are more than fifty of the girls who have been instructed.

I also have a native boy helper who is very faithful to his work, being of especial help with the men patients. This boy exhibits a great interest in the care of the sick and has a real talent in nursing and is always most faithful in the performance of his duties. He should be very valuable to our medical work in the future.

With the women from the location, wives of our men in training, I have had, twice a week, classes in hygiene and the care of children, and class meeting once a week. Morning and evening prayers are being held at our dispensary and the patients often say that not only have they been helped physically, but have taken new hold of God with a determination to live better lives.

Regarding our great need of more buildings and equipment I could say stronger things without overstating the facts. Among the many urgent needs, perhaps the most imperative is that of a small house for maternity purposes only, and a home for girls in training.

We are thankful to be able to report a good balance in the treasury on account of gifts made by white families whom we have been able to help. Then too, small fees are charged for tooth extracting and for the maternity cases, except in the case of the wives of our men in training.

In closing I want to say that it is my hope that as long as God is pleased to use me, I may remain on the battlefield for the womanhood of Africa.

ELLEN BJORKLUND.

Report of E. H. Greeley

At our Conference of 1917 my appointment was changed from Mrewa to Mtoko, where I went as soon as transport could be obtained. I was there only six months when I was called to Old Umtali to conference and could not return for several months on account of the

rains. I was much impressed with the wonderful opportunities at Mtoko for mission work. My health there was not good much of the time, though I preached regularly at the church founded on the big rock and went to the kraals when I could. Mtoko is a very quiet place, except when the heathen feasts and dances for the dead are in progress, and I was able to do some translation work in addition to my other duties.

An attempt was made to begin work among women while I was there. Stones were gathered for the foundation of a house for the missionary, brick were bought for the walls and grass cut for the roof, but that is as far as we were able to go at that time and the work is still held in abeyance.

My chief work during the year has been in the Book Room and Printing Office at Umtali, getting out the native paper, "Umbowo hwe Ukristu" and printing it and the "African Advance" and the Sunday school lessons in the vernacular, and what job work has been required by the missionaries, though I have also preached regularly in the native church and done what language work I could. My bodily health has been much better in Umtali for which I praise God much, but even now I find I must be very regular in my habits and conserve my strength. My soul, thanks to Him who gave it to me and who doeth all things well, never was better, and I rejoice almost constantly in my progress in spiritual things and joys in anticipation where all is good and true and beautiful and Jesus is the light.

Last year I was given the work of launching a little paper in the vernacular called "Umbowo hwe Ukristu" The Christian Witness. The work went on nicely until the influenza and a lack of paper put a stop to the work. The work has been resumed and another number is just off the press. I want to say that I am much more sure of the wisdom of getting out this paper now than I was when it was begun. Our subscription list is not large but it is increasing and I find from my correspondence with our native teachers that it is much appreciated and sought after. A new department has recently been added, a page or two by the missionaries of the Woman's Foreign Missionary Society to help the women and girls.

The delight of my soul has been hymn writing and by God's help and the sympathetic help of the missionaries who are musicians I have been able to make a good addition to the number of hymns reported last Conference.

As I look back and see how God has answered our prayers in our work here in Rhodesia, helping us to raise the standard of our Central Training School, and baptizing our pastors for their work and giving us a traveling evangelist, and increasing our self-support and bringing us to feel that our work is one work for the Master and that we are one in Him my heart is full of gratitude and I have an earnest desire to do more to bring in the Kingdom of God here on earth.

To me the most urgent thing on our program just now is the equipment and endowment of our printing plant to supply the constantly increasing demand for literature in the vernacular. We have created the desire and are not supplying the demand. Our teachers are constantly asking for helpful books for their lives and work. They are eager for books and we have not the books to give them.

E. H. Greeley.

REPORT OF PEARL MULLIKIN

The past year has been far the happiest one of my second term of service in Africa. For several months I had both literary work and Bible. Then the location school was added to this and nothing was done well on account of my having to look after two or three rooms at the same time. But when the location school reached to nearly seventy I found it impossible to continue, and I was relieved of the literary work, and for some months now I have had only the two location schools and the Bible Department.

Children—They are a happy, bright, interesting little bunch. They ought to have good equipment and at least a well trained native teacher and under much better supervision than I have been able to give them. There was time for them only as I took a little from the women. About all I could do was to plan the work and to look in on the girls and later the boy who taught them. The families are coming in all the time and it will soon be a proposition of a hundred children in school instead of forty, and this department will soon be a very important feature of our work and one not to be forgotten in plans for improvement and enlargement.

Women—This has been a work that all felt to be highly important and all have been exceedingly anxious that the future teachers' wives should have all the help possible—provided the other fellow would give it. It must be admitted that a crowd of African women with babies and near-babies, who must accompany their mothers to school do not present a flattering prospect for very rapid education. Then add to this that these same women must carry all their firewood and the water, do their cooking, and care for their children and husbands and their homes, it is evident that not much time is left for school. And yet to send them out as home-makers and helpers for their sisters on out-stations without training is a calamity.

We have tried to give them Bible, sewing and a little literary work, besides talks on hygiene. But with less than three hours for it all, it could but be very inadequate. There has been improvement and this is quite noticeable when we compare those who have been with us for a year or two with the new ones. Five of our women have been trained at Fairfield Girls' School and these have the Bible classes with us. They do superior work and are quite useful in helping and encouraging the others.

We could not forget the babies if we tried. They are often unwashed, always unspanked, but never unheard. Necessarily they occupy the first attention of the mother, school the second. When whooping-cough and malaria come along, school must give way for the baby. Then come sore eyes and "Ahezi," when their presence at school is not desirable. Altogether fifty youngsters present a problem big enough for the Board in New York to handle. To the building committee I would like to say—don't forget the babies.

Bible—A course of study has been made out that will give the boys at least a little knowledge of the contents of the entire Bible. Needless to say this is not a university course, but when finished with it they will no longer look for Leviticus in the New Testament and Galatians in the Old, as happened just a week or two ago with new students. They memorize the books and learn something of the contents and principal characters, tell the stories and have a simple study in types and prophecy. Then by frequent reference to all parts they learn to turn quickly to any part. All is planned to suit their peculiar need. This is the ideal, but there are trials and tribulations and even an occasional war to bring them to this. They have not only not reached perfection, but so far as I can see they are not even "groaning after it." The Bible study has been a great blessing to me. I have been repaid a hundred fold for the little time I have put into it. One day we had the smitten rock, a type of Christ. The New Testament reference was looked up, the Old, and every new story of the pierced side of Jesus was read and softly we sang "Rock of Ages" and every heart was melted and Jesus himself seemed to stand in our midst. The boys said they had not understood what the song meant before, but they know now.

Needs—The needs of the work are many. I am "faint, yet pursuing."

1. A Bible room large enough to accommodate my classes without packing them in like sardines; equipment consisting of maps, Bible story books, and various books needed for the work; a classified set of pictures for each course of study.

2. A place where the women may have their school separate, and big enough to accommodate them all.

3. A room and equipment for the children.

4. A nursery for the babies where they may be cared for while mothers are in school.

I cannot close this report without a reference to the three weeks spent on the Chinduku Circuit. In company with Miss Hess and a number of boys and girls we visited nine stations and at each place we saw people turn to God. One day on the trip stands out yet as the best I have spent in Africa. One station had been closed for some time on account of the church going

into drunkenness. The second day after our party arrived the whole church of at least a hundred people went to its knees in repentance without even an invitation. There was no noise and no excitement, but first tears of repentance and then shining faces. After this they held services and school themselves till a teacher could be sent. The work is now doing well under a pastor-teacher.

A Testimony—Just a word more as a personal experience. I have been here more than three years, but only within the last year have I been able to say, "Thy will be done" with reference to staying at Old Umtali. Since that night nearly a year ago I have been happy. I am willing to go or stay, whichever seems best to the Bishop. "He has brought me out more than conqueror."

PEARL MULLIKIN.

* Report of T. A. O'Farrell

It seems a long time since I have read a conference report. Now I have been on the field less than three months and naturally have little to report of the work done here.

When we arrived in Umtali Mr. and Mrs. James had asked to be relieved of their work at Old Umtali preparatory to taking their furlough, and we were asked to take their places there to fill out the year. Mr. James will report on the work for the greater part of the year. I have very little to report of work done there. However, we have been very busy every day and have thoroughly enjoyed it. I have tried to carry things out about as planned previously. The school, the church, the farm, and the building program are all moving along in a satisfactory manner. There is a very fine spirit among the students and the number is increasing satisfactorily. Nineteen new boys have come since January 11. I feel, however, that in order to develop teachers and evangelists fast enough to meet our needs for the next few years every missionary should strive to get into the school the best of the large number of our boys who have already received some training and who are now scattered all over the country. Many of them can be developed into acceptable teachers in two or three years' time. If we must begin with untrained boys it will take much longer. I have written about fifty of the best of my old Mutambara boys and a number have already informed me that they plan to come this year.

Much has been said about the possible development of the work at Old Umtali. We have all been inspired by the enthusiastic encouragement of the men of the Deputation. If it is not out of place I would like to outline what seems to me to be a proper goal for the next five or ten years. This is based on the belief that we will have a large increase in the student body—the number to reach five or ten hundred within a decade; and the aim is to furnish an institution that

will meet the needs of the people now. To do this it seems to me the following are needed:

1. A theological school—large and complete because all students will have work there.

2. A normal school—large enough to accommodate all who take the teacher-training. Beside it two or more small model schools to be used as practice schools. The students for these schools to be the children at the location and the standard boys.

3. A building for the literary department. This also should be adequate to accommodate all students except those in the practice schools.

4. An agricultural school with two or three class rooms, and exhibit room and small laboratory (possibly to be located near the barns).

5. A building for industrial class rooms, shops for wood and iron work—to make as nearly as possible everything the native will need in his larger life, from furniture to wagons—brick work, leather work and tailoring.

6. Domestic science for the wives at the location, so adapted as to enrich as large as possible the lives of the people in these new model homes. It should be developed largely at the location and should include, besides sanitation, sewing and the care of children, home decoration, the use and care of furniture, cleanliness in the home, possibly instrumental music. These folding organs are easily within the reach of the people now.

7. Hospital. In connection with this should be medical inspection of the school.

8. Printing office. In connection with it a native paper.

9. An athletic field.

This may seem to be a large program and will call for a large equipment and a large staff. But I think we will all admit that it is all needed. Moreover I believe that it will be easier to get the larger amount of money necessary for such an institution than to get the smaller amount needed for the school so planned and limited that it very evidently cannot meet the needs of the people.

T. A. O'FARRELL.

Industrial Training at Old Umtali

During the past year we have had 28 names in the industrial class book, building department. Some who have left were very useful. We have still 22 names on the class book.

This class of work appeals strongly to the boys and they enjoy it. It is almost an unknown thing to have to speak to a boy about indolence. Of course we shall need more tools, but of that I shall speak later on.

I arrived at Old Umtali on the 28th of February, 1918, soon after the building of the new residence had been started. I spent my time with the boys pulling down the old Mission House. This was very useful work and it enabled me to show the building class much interesting and good practical work. The material we got out of the Mission House was used in completing the new residence. I used the class boys in every possible way, but not always with success. This is not possible when you take into account that many of these boys have never handled tools before. But this is a training class and must have the opportunity of trying. Theory is necessary, but much more so is the practical work. Furniture and quite a number of buildings are to be erected in the near future. The Industrial Department is to be enlarged, and I know that much of the furniture that will be needed by the Mission can be made much cheaper than it can be imported.

We have built 29 kitchens in the native location. The door and window frames have been made from poles. The doors and windows were made from old floor and ceiling boards. I have taught seven boys to put up the corners of buildings and several others to build the walls between. All these boys should not only be able in time to build their own homes in the kraals, but also their churches and school buildings.

Again I thank you all for the way in which you all received Mrs. Till and myself on our return home to Old Umtali.

Yours in the Master's service,

CHARLES S. TILL.

Report of the Conference Treasurer

The only funds on which the Conference Treasurer has to report is the Conference Claimants' Fund. This fund now stands \$1034.01 plus interest since 1914 at 4%, which is substantially as reported at the conference of May, 1917. The fund is deposited with the Board of Missions at New York, on which they pay an interest. For the last two years no dividend has been reported from the Book Concern.

(Signed) H. I. JAMES.

CONFERENCE SESSIONS, RHODESIA MISSION CONFERENCE

REPORTS

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Year	Date	Place	Presiding Officer	Secretary
1901	Nov. 16-25	Umtali & Old Umtali	Bishop Hartzell	J. M. Springer
1902	Sept. 29-Oct. 7	Umtali	Bishop Hartzell	R. E. Beetham
1905	May 26-June 5	Umtali	Bishop Hartzell	J. E. Ferris
1907	March 13-16	Umtali	Bishop Bort	J. E. Ferris
			Bishop Hartzell	
1907	Nov. 22-26	Umtali	Bishop Hartzell	J. E. Ferris
1909	July 10-16	Umtali	Bishop Hartzell	E. H. Greeley
1910	Aug. 11-Sept. 3	Old Umtali	Bishop Hartzell	E. H. Greeley
1911	June 7-14	Old Umtali	Bishop Wilson	S. Gurney
			Bishop Hartzell	
1912	Feb. 17-23	Old Umtali	Rev. J. R. Gates	T. A. O'Farrell
1913	Oct. 22-29	Old Umtali	Bishop Hartzell	E. H. Greeley
1915	Jan. 20-27	Old Umtali	Bishop Hartzell	E. H. Greeley
1916	Feb. 17-24	Old Umtali	Rev. J. R. Gates	E. H. Greeley
1917	May 3-10	Old Umtali	Bishop Johnson	E. H. Greeley
1917	Dec. 7-11	Old Umtali	Bishop Johnson	J. R. Gates
1919	Apr. 4-10	Umtali	Bishop Johnson	S. Gurney

SUMMARY OF STATISTICS

	1919	1918	In-crease	De-crease
MISSIONARIES AND NATIVE WORKERS				
Missionaries:				
Men	7	7		
Women	7	7		
W. F. M. S.	6	4	2	
Other Foreign Workers	6	4	2	
Native Teachers	65	47	18	
Native Workers, W. F. M. S.	15	9	6	
	106	78	28	
MEMBERSHIP				
Full Members	2427	2114	313	
Probationers	1766	1665	101	
	4193	3779	414	
BAPTISMS				
Adults	413	238	175	
Children	235	109	126	
	648	347	301	
EDUCATIONAL WORK				
Training Schools	2	2		
Elementary Day Schools	63	51	12	
Teachers	99	71	28	
Pupils in Training Schools ..	160	185		25
Pupils in Day Schools	3310	3315		5
	3470	3500		30
PROPERTY				
Number of Churches	60	56	4	
Number of Parsonages	63	60	3	
Value of Churches	\$ 36,400	\$ 30,475	\$ 5,925	
Value of Parsonages	\$ 29,620	\$ 27,115	\$ 2,505	
Value, Lands, Bldgs., Equip.	\$ 82,525	\$ 80,663	\$ 1,862	
Value, Property, W.F.M.S....	\$ 19,125	\$ 17,165	\$ 1,960	
	\$167,670	\$155,418	\$12,252	
SUPPORT ON THE FIELD				
Support of the Native Church	\$ 1,661	\$ 1,331	\$ 330	
Church building and repair ...	\$ 592	\$ 592		
Other local sources	\$ 3,421	— 6,476	\$ 945	
Medical Fees	\$ 4,000			

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